

*Inside this issue:*

- *Bishop Sis reflects on Pope Francis' recent comments on civil unions (Pages 2 and 3)*
- *Remembering Father Hugh Wade (Pages 4, 24)*
- *Embracing virtual religious education (Page 5)*
- *Knights of Columbus founder beatified (Page 7)*
- *Reasons for COVID-19 precautions (Page 15)*

DIOCESE OF SAN ANGELO  
PO BOX 1829  
SAN ANGELO TX 76902-1829

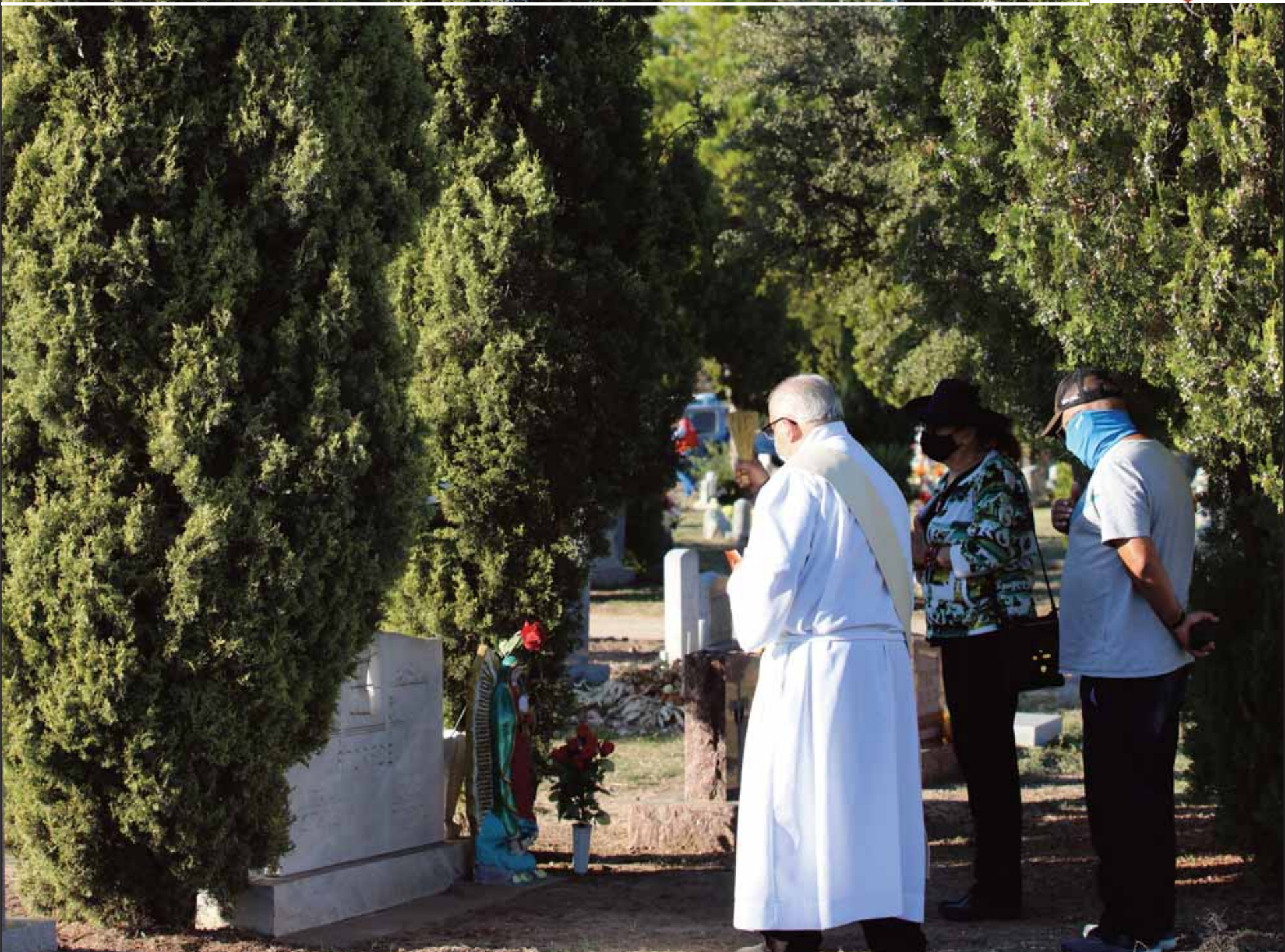
NONPROFIT ORG.  
US POSTAGE PAID  
SAN ANGELO, TX  
PERMIT NO. 44

# WEST TEXAS ANGELUS

Serving Catholics in the Diocese of San Angelo, Texas

Volume 40, No. 11

November 2020



WEST TEXAS ANGELUS

Deacon Freddy Medina blessed graves at Calvary Catholic Cemetery in San Angelo on All Souls Day, Nov. 2, 2020. Deacon Medina was joined by Bishop Michael Sis, Father Adam Droll, and Father Prem Thumma. See more, Page 13.



*From the Bishop's Desk*

# Pope Francis and same-sex civil unions

On October 21, Pope Francis caught worldwide attention for his apparent affirmation of same-sex civil unions in the documentary film *Francesco*. The movie, directed by Russian-born Evgeny Afineevsky, explores many challenges of our time, including wars, the COVID-19 pandemic, the environment, poverty, migration, and racism. Through various interviews, the Holy Father offers his insights into those issues.

## WHAT POPE FRANCIS SAID

Midway through the film, the Pope speaks briefly about same-sex civil unions. He is portrayed as saying, "Homosexual persons have a right to be in the family. They are children of God and have a right to a family. Nobody should be thrown out of the family or be made miserable over it. What we need to make is a civil union law — they have a right to be legally covered. I defended that."

Many people have interpreted that quote as showing support for homosexual activity. However, Pope Francis' words in the movie do not constitute a change of church doctrine regarding sexual morality or the nature of marriage. His remarks were actually responses to two distinct questions at different moments in an interview. The documentary edited them and published them as a single response without the necessary context, which led to the confusion.

In the original context of the first part of the quotation, when Pope Francis referred to the families of homosexual persons, he was referring to their families of origin. This would also correspond to what he has stated on other occasions, that parents should not reject their children or throw them out of the family because of their same-sex attractions.

In the original context of the second part of the quotation, when the Holy Father referred to state laws regarding civil unions, he was discussing a local law in Argentina in 2010, when he was serving as the Cardinal Archbishop of Buenos Aires. He publicly opposed laws allowing same-sex marriage. In that particular context, he spoke positively about a law providing legal protections for those in civil unions.

## CIVIL UNIONS

A civil union is a legally recognized arrangement which is intended to provide many of the same protections that marriage offers to couples (such as health care, inheritance, joint property ownership, hospital visitation rights, etc.), without referring to the relationship as "marriage."

## PAST STATEMENTS BY POPE FRANCIS

In a 2014 interview with *Corriere della Sera*, the Holy Father said the following: "Marriage is between a man and a woman. Secular states want to justify civil



**Bishop Michael J. Sis**

Diocese of San Angelo

unions in order to regularize the various situations of cohabitation, driven by the necessity to regularize economic matters between persons, such as ensuring health care, for example. This relates to various forms of cohabitation agreement, which I would not be able to list. The different situations must be examined and evaluated, according to their circumstances."

In his 2016 Apostolic Exhortation *Amoris Laetitia*, Pope Francis stated approvingly the argument of the Synod Fathers that "as for proposals to place unions between homosexual persons on the same level as marriage, there are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family." It is unacceptable "that local churches should be subjected to pressure in this matter and that international bodies should make financial aid to poor countries dependent on the introduction of laws to establish 'marriage' between persons of the same sex" (*Amoris Laetitia*, no. 251).

## OTHER CATHOLIC CHURCH DOCUMENTS

An important official church document that relates to this matter was issued by the Vatican Congregation for the Doctrine of the Faith in 2003, during the pontificate of St. John Paul II. It is titled *Considerations regarding proposals to give legal recognition to unions between homosexual persons*. That document concludes: "The church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions" (no. 11). This church teaching has not been changed.

The *Compendium of the Social Doctrine of the Church*, published in 2004 by the Vatican, addresses the phenomenon of same-sex civil unions in numbers 228 and 229. It says, "How incongruous is the demand to accord 'marital' status to unions between persons of the same sex. It is opposed, first of all, by the objective impossibility of making the partnership fruitful through the transmission of life according to the plan inscribed by God in the very structure of the human being. Another obstacle is the absence of the conditions for that interpersonal complementarity between male and female

## The Prayer Square

### Prayer after an election

God of all nations,  
Father of the human family,  
we give you thanks for the freedom we exercise  
and the many blessings of democracy we enjoy  
in these United States of America.

We ask for your protection and guidance  
for all who devote themselves to the common  
good,  
working for justice and peace at home and  
around the world.

We lift up all our duly elected leaders and public  
servants,  
those who will serve us as president,  
as legislators and judges,  
those in the military and law enforcement.

Heal us from our differences  
and unite us, O Lord,  
with a common purpose, dedication, and  
commitment to achieve liberty and justice  
in the years ahead for all people,  
and especially those who are  
most vulnerable in our midst.

Amen.

*Catholic Household Blessings and Prayers*, revised edition (Washington, DC: United States Conference of Catholic Bishops, 2007). The "Prayer After an Election" by Cardinal Adam Maida, Archbishop of Detroit, is used with permission.

willed by the Creator at both the physical-biological and the eminently psychological levels" (*Compendium*, no. 228). It goes on to say, "Although legislation may sometimes tolerate morally unacceptable behavior, it must never weaken the recognition of indissoluble monogamous marriage as the only authentic form of the family" (*Compendium*, no. 229).

## CATHOLIC UNDERSTANDING OF MARRIAGE

We understand marriage to be the permanent, faithful union of a man and woman in a monogamous relationship that is open to the procreation of children. God created humans to be in loving communion with one another and to give themselves to one another in

See BISHOP, Page 23

## Reporting Sexual Abuse

The Catholic Diocese of San Angelo is firmly committed to creating and maintaining the safest possible environment for our children and vulnerable adults. If you or someone you know has been sexually abused by anyone who serves the Church, and you need a place to talk with someone about your feelings of betrayal or hurt by the Church, we are here to help you. To report incidents, call Lori Hines, Victim Assistance Coordinator,

325-374-7609 (cell), or write Diocese of San Angelo, Victim Assistance Ministry, PO Box 1829, San Angelo, TX 76902. If the incident occurred outside this diocese, our Victim Assistance Coordinator will assist in bringing your concern to the attention of the appropriate diocese. Please keep in mind that one always has the right to report abuse to civil authorities, and civil law requires that any abuse of a minor must be reported.

## Reportar Abuso Sexual

La Diócesis Católica de San Angelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o herido por la Iglesia, estamos aquí para ayudarle. Para reportar incidentes, llame a Lori Hines, Coordinadora de Asistencia a Víctimas, 325-374-7609 (celular), o es-

criba a la Diócesis de San Angelo, Ministerio de Asistencia a Víctimas, PO Box 1829, San Angelo, TX 76902. Un intérprete de español está disponible. Si el incidente ocurrió fuera de esta diócesis, nuestra Coordinadora de Asistencia a Víctimas le ayudará a traer su preocupación a la atención de la diócesis correspondiente. Por favor, tenga en cuenta que uno siempre tiene el derecho de reportar el abuso a las autoridades civiles, y la ley civil requiere que cualquier abuso de un menor de edad debe ser reportado.

# El Papa Francisco y las uniones civiles del mismo sexo

El 21 de octubre, el Papa Francisco captó la atención mundial por su aparente afirmación de las uniones civiles entre personas del mismo sexo en el documental *Francesco*. La película, dirigida por Evgeny Afineevsky, nacido en Rusia, explora muchos desafíos de nuestro tiempo, incluidas las guerras, la pandemia de COVID-19, el medio ambiente, la pobreza, la migración y el racismo. A través de varias entrevistas, el Santo Padre ofrece sus pensamientos sobre estos temas.

## LO QUE DIJO EL PAPA FRANCISCO

A mitad de la película, el Papa habla brevemente sobre las uniones civiles entre personas del mismo sexo. Se le presenta diciendo: "Las personas homosexuales tienen derecho a estar en la familia. Son hijos de Dios y tienen derecho a una familia. Nadie debe ser expulsado de la familia o sentirse miserable por ello. Lo que tenemos que hacer es una ley de unión civil -- tienen derecho a estar cubiertos legalmente. Yo defendí eso."

Mucha gente ha interpretado esa cita como una muestra de apoyo a la actividad homosexual. Sin embargo, las palabras del Papa Francisco en la película no constituyen un cambio en la doctrina de la iglesia con respecto a la moral sexual o la naturaleza del matrimonio. Sus comentarios fueron en realidad respuestas a dos preguntas distintas en diferentes momentos de una entrevista. El documental los editó y los publicó como una sola respuesta sin el contexto necesario, lo que generó la confusión.

En el contexto original de la primera parte de la cita, cuando el Papa Francisco se refería a las familias de las personas homosexuales, se refería a sus familias de origen. Esto también correspondería a lo que ha afirmado en otras ocasiones, que los padres no deben rechazar a sus hijos ni echarlos de la familia por su atracción por el mismo sexo.

En el contexto original de la segunda parte de la cita, cuando el Santo Padre se refirió a las leyes estatales sobre uniones civiles, estaba discutiendo una ley local en Argentina en 2010, cuando se desempeñaba como Cardenal Arzobispo de Buenos Aires. Se opuso públicamente a las leyes que permitían el matrimonio entre personas del mismo sexo. En ese contexto particular, habló positivamente sobre una ley que brinda protección legal a quienes están en uniones civiles.

## UNIONES CIVILES

Una unión civil es un arreglo legalmente reconocido que está destinado a brindar muchas de las mismas protecciones que el matrimonio ofrece a las parejas (como atención médica, herencia, propiedad conjunta, derechos de visita al hospital, etc.), sin referirse a la relación como "matrimonio".

## DECLARACIONES PASADAS DEL PAPA FRANCISCO

En una entrevista de 2014 con *Corriere della Sera*, el Santo Padre dijo lo siguiente: "El matrimonio es entre un hombre y una mujer. Los estados laicos quieren justificar las uniones civiles para regularizar las distintas situaciones de convivencia, impulsados por la necesidad de regularizar los asuntos económicos entre las personas, como asegurar la atención de la salud, por ejemplo. Esto se relaciona con varias formas de acuerdo de convivencia, que no podría enumerar. Las distintas situaciones deben ser examinadas y evaluadas, según sus circunstancias."

En su Exhortación Apostólica *Amoris Laetitia* de 2016, el Papa Francisco afirmó con aprobación el argumento de los Padres Sinodales de que en "los proyectos de equiparación de las uniones entre personas homosexuales con el matrimonio, 'no existe ningún fundamento para asimilar o establecer analogías, ni siquiera remotas, entre las uniones homosexuales y el



**Obispo Michael J. Sis**

Diócesis de San Ángel

designio de Dios sobre el matrimonio y la familia." Es inaceptable "que las iglesias locales sufran presiones en esta materia y que los organismos internacionales condicionen la ayuda financiera a los países pobres a la introducción de leyes que instituyan el 'matrimonio' entre personas del mismo sexo" (*Amoris Laetitia*, no. 251).

## OTROS DOCUMENTOS DE LA IGLESIA CATÓLICA

La Congregación Vaticana por la Doctrina de la Fe emitió un importante documento oficial de la iglesia que se relaciona con este asunto en 2003, durante el pontificado de San Juan Pablo II. Se titula *Consideraciones acerca de los proyectos de reconocimiento legal de las uniones entre personas homosexuales*. Ese documento concluye: "La Iglesia enseña que el respeto hacia las personas homosexuales no puede en modo alguno llevar a la aprobación del comportamiento homosexual ni a la legalización de las uniones homosexuales." (n. 11). Esta enseñanza de la iglesia no ha cambiado.

El *Compendio de la Doctrina Social de la Iglesia*, publicado en 2004 por el Vaticano, aborda el fenómeno de las uniones civiles entre personas del mismo sexo en los números 228 y 229. Dice: "Qué incongruente es la pretensión de atribuir una realidad 'conyugal' a la unión entre personas del mismo sexo. Se opone a esto, ante todo, la imposibilidad objetiva de hacer fructificar el matrimonio mediante la transmisión de la vida, según el proyecto inscrito por Dios en la misma estructura del ser humano. Asimismo, también se opone a ello la ausencia de los presupuestos para la complementariedad interpersonal querida por el Creador, tanto en el plano físico-biológico como en el eminentemente psicológico, entre el varón y la mujer" (*Compendio*, no. 228). Continúa diciendo: "Si una legislación puede en ocasiones tolerar comportamientos moralmente inaceptables, no debe jamás debilitar el reconocimiento del matrimonio monogámico indisoluble, como única forma auténtica de la familia" (*Compendio*, no. 229).

## COMPENSIÓN CATÓLICA DEL MATRIMONIO

Entendemos el matrimonio como la unión permanente y fiel de un hombre y una mujer en una relación monógama que está abierta a la procreación de hijos. Dios creó a los seres humanos para que estuvieran en amorosa comunión unos con otros y para entregarse unos a otros en matrimonio. Las diferencias físicas entre la mujer y el hombre son prueba de ello. Dios creó personas con diferencias de género para que pudieran unirse en matrimonio, emocional, espiritual y físicamente. Por lo tanto, el matrimonio entre un hombre y una mujer es un don de Dios, como también una institución natural.

Como católicos, nuestras creencias sobre el matrimonio se basan en las Escrituras, la ley natural, y nuestra tradición de fe. El fundador de nuestra tradición de fe es Jesucristo. Tenemos que permanecer fieles a nuestro fundador. Cuando Jesucristo enseña sobre el matrimonio, usa el punto de referencia de los dos primeros capítulos del Libro del Génesis. Los capítulos uno y dos de Génesis hablan de Dios creando al hombre y a la mujer como compañeros adecuados

## Espacio de Oración

### Oración después de un día de elecciones

Dios de todas las naciones,  
Padre de la familia humana,  
te damos gracias por la libertad que ejercemos  
y las muchas bendiciones de la  
democracia que gozamos  
en estos Estados Unidos de América.

Pedimos tu protección y orientación  
para todos los que se dedican al bien común,  
trabajando por la justicia y la paz aquí  
y en todo el mundo.

Elevamos a todos nuestros líderes y servidores  
públicos debidamente elegidos,  
a aquellos que nos servirán como presidente,  
como legisladores y jueces,  
a los miembros de las fuerzas armadas y las  
fuerzas del orden.

Cúranos de nuestras diferencias y únenos, oh  
Señor,  
con un propósito, dedicación  
y compromiso comunes  
de lograr la libertad y la justicia  
en los años venideros para todas las personas,  
y especialmente los más vulnerables  
entre nosotros.

Amén.

*Catholic Household Blessings and Prayers*, edición revisada (Washington, DC: United States Conference of Catholic Bishops, 2007). La "Oración después de un día de elecciones", del cardinal Adam Maida, arzobispo de Detroit, es usada con permiso.

el uno para el otro, de modo que un hombre deja a su padre y a su madre y se aferra a su esposa, y se vuelven una sola carne. Y Dios les dice que sean fructíferos y se multipliquen. Esto lo hizo posible gracias a la complementariedad natural de los cuerpos masculino y femenino.

Un resumen de nuestra comprensión católica del matrimonio se puede encontrar en el *Catecismo de la Iglesia Católica*, números 1601-1666. También hay una gran cantidad de información y recursos sobre el matrimonio en el sitio web de la Conferencia de Obispos Católicos, en [uscbb.org](http://uscbb.org).

## COMPENSIÓN CATÓLICA DE LA SEXUALIDAD

Un resumen de nuestra enseñanza católica sobre la sexualidad se puede encontrar en el *Catecismo de la Iglesia Católica*, números 2331-2400. Según la doctrina católica, el sexo está reservado para el matrimonio entre un hombre y una mujer. Las relaciones sexuales fuera del matrimonio ya sean heterosexuales u homosexuales, son moralmente incorrectas y contrarias al plan de Dios para el uso adecuado del don de la sexualidad.

## COMPENSIÓN CATÓLICA DE LA HOMOSEXUALIDAD

Los pasajes bíblicos que forman la base de nuestro entendimiento judeocristiano con respecto a las relaciones homosexuales son los siguientes: Génesis 1:27-28, Génesis 2:7-25, Génesis 19:1-29, Levítico 18:22, Mateo 19:4-6, Marcos 10:6-8, Romanos 1:24-32, 1 Corintios 6:9-11, y 1 Timoteo 1:8-11.



# Father Hugh Wade, 1946–2020

Father Hubert (Hugh) Wade, Jr. passed away on Oct. 16, 2020, at Shannon Medical Center in San Angelo.

Father Hugh Wade was born on Oct. 15, 1946, to Hubert Wade Sr. and Dorothy Merion Preczewski in Norfolk, Virginia. He is survived by his three sisters, Mary-Margaret Neff, Dorothea Wade, Michele Talarico; five nieces, and two nephews.

After completing a four-year tour in the U.S. Army, which included two years in Vietnam, Father Wade entered the Missionhurst CICM religious community in 1969 at Arlington, Virginia, and was ordained a Roman Catholic Priest by Bishop Carroll T. Dozier on May 14, 1977, in Norfolk, Virginia. He worked as Vocation Director of the Missionhurst Community until going to Belgium in the summer of 1979. While in Belgium, he was given permission to work as a contract chaplain for U.S. Forces in Belgium and Germany. Shortly thereafter he was granted permission to serve as an Army chaplain. In June 1980 he enlisted in the U.S. Army and served at Fort Stewart, Georgia; Camp Howze and Camp Stanley, Korea; Fort Monmouth, New Jersey; and then back to Germany to serve as a community chaplain for 16 years. He retired from the U.S. Army Oct. 31, 1996.

Father Wade was incardinated into the Diocese of San Angelo on Dec. 17, 1984, and served in the following parishes: St. Patrick Parish — Brady, St. Francis Xavier Mission — Melvin, and St. Francis of Assisi Parish — Abilene. His last assignment was for 20 years at St. Mary, Star of the Sea Parish — Ballinger, Our Lady of Guadalupe Mission — Robert Lee, St. James Mission — Bronte, before retiring on July 25, 2016. He was not only the parish priest; he was also very involved in the community. He was active in the local Ministerial Alli-

ance, and together they ran the local food pantry where they served hundreds of local families with food and clothing. He also started, with two others, the “Veteran’s Meal,” which is to feed all the veterans and active military who show up for the local Veteran’s Day parade and celebration.

In addition to parish assignments, Father Wade served in numerous diocesan positions on various councils and boards: Vicar for Priests, Director of Seminarians, Diocesan College of Consultors, Diocesan Presbyteral Council, Priest Pension Board, and Dean of the San Angelo Deanery. Father Wade was also active in preparing couples for marriage through the Engaged Encounter.

Viewing was held at Lange Funeral Home all day Tuesday, Oct. 20, 2020, and Wednesday, Oct. 21, 2020, until time of the Vigil.

Vigil and Rosary took place at St. Joseph Catholic Church in Rowena at 6:00 p.m. on Wednesday, Oct. 21. Following the Wake Service, Father Wade lay in state through the night at St. Joseph Catholic Church in Rowena, Texas, with a Knights of Columbus honor guard present.

Father Wade’s Funeral Mass was celebrated at St. Joseph Church in Rowena at 11:00 a.m. on Thursday, Oct. 22, with Bishop Michael J. Sis presiding. The recorded video is available on the website of Lange Funeral Home at [www.ballingerfuneralhome.com](http://www.ballingerfuneralhome.com). Father Wade was interred at St. Joseph Catholic Cemetery in Rowena.

In lieu of flowers, Fr. Wade requested that any donations in his memory be made to the Diocesan Seminarian Burse to support the education of seminarians.



WEST TEXAS ANGELUS  
Father Wade preaching during his time at St. Francis Xavier Church in Melvin, Texas, June 29, 2019.

To give to the Father Hubert (Hugh) Wade, Jr. Memorial Seminarian Burse Fund, visit [www.sanangelodiocese.org/fr-wade-memorial-fund](http://www.sanangelodiocese.org/fr-wade-memorial-fund), or send donations to: Catholic Diocese of San Angelo, P.O. Box 1829, San Angelo, Texas 76902.

See photos from Father Wade’s funeral, Page 24

## CALENDARS



### Bishop’s Calendar

Please contact the bishop’s assistant, Lupe Castillo, for information about the bishop’s calendar.

325-651-7500

[lcastillo@sanangelodiocese.org](mailto:lcastillo@sanangelodiocese.org)

#### November 2020

- 1 MIDLAND, Our Lady of Guadalupe, Masses at 8:00 a.m. and 2:00 p.m. in Spanish and 10:00 a.m. and 12:00 noon in English
- 2 SAN ANGELO, Calvary Cemetery, bless graves at 3:30 p.m., Mass at 5:00 p.m.
- 4 SAN ANGELO, Diocesan Pastoral Center, Diocesan Charitable Foundation board meeting at 10:00 a.m.
- 5 ODESSA, St. Elizabeth Ann Seton, Adoration Chapel anniversary celebration Mass at 6:30 p.m.
- 8 JUNCTION, St. Theresa, Confirmation Mass at 11:00 a.m.
- 12 SAN ANGELO, Holy Angels, Parish hall, Community Forum on Race Relations at 5:30 p.m.
- 14 SONORA, St. Ann, Installation of Pastor Father Felix Archibong at 6:00 p.m.
- 15 SAN ANGELO, St. Joseph, Installation Mass of Pastor, Fr. Juan Lopez Cortes, at 11:15 a.m.
- 21 MELVIN, St. Francis Xavier, Blessing of renovations

- 22 to church at 5:00 p.m.  
SAN ANGELO, Sacred Heart Cathedral, Masses at 10:00 a.m. and 12:00 noon
- 26 SAN ANGELO, Sacred Heart Cathedral, Thanksgiving Day Mass at 10:30 a.m.

#### December 2020

- 1 SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 1:00 p.m.
- 1 SAN ANGELO, Holy Angels, RCIA Class at 6:30 p.m.
- 4 SAN ANGELO, Diocesan Pastoral Center, Joint meeting of Presbyteral Council and Finance Council at 11:00 a.m., meeting of Presbyteral Council at 2:00 p.m.
- 5 SAN ANGELO, Angelo Catholic School, Diocesan Schools Commission meeting at 9:30 a.m.
- 7 SAN ANGELO, Sacred Heart Cathedral, Immaculate Conception Vigil Mass at 6:00 p.m.

- 8 ODESSA, St. Mary, Golden Jubilee Mass for Sr. Alicia Realino at 10:00 a.m.
- 11 FORT STOCKTON, Our Lady of Guadalupe, Procession and Midnight Mass
- 16 SAN ANGELO, Christ the King Retreat Center, Staff Advent Day of Reflection at 9:00 a.m.
- 17 SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 10:00 a.m.
- 19–22 MIDLAND, The Way Retreat Center, Seminarian Gathering
- 21 ODESSA, St. Mary, Mass for Simbang Gabi at 5:00 a.m.
- 24 SAN ANGELO, Sacred Heart Cathedral, Christmas Vigil Mass at 5:00 p.m.
- 25 SAN ANGELO, Sacred Heart Cathedral, Christmas Masses at 10: a.m. in English and 12:00 noon in Spanish
- 29 ABILENE, St. Vincent Pallotti, Mass of Dedication of Altar at 6:00 p.m.

## Necrology of Priests and Deacons

Please pray for our departed clergy

#### November

- 10 Rev. James Coleman (2002)
- 12 Rev. Robert Vreteau, OMI (2013)
- 14 Deacon Leroy Beach (2016)
- 19 Rev. Frank Zimmerman, CM (1999)

- 23 Rev. Colm Mulligan, MSC (2003)
- 27 Rev. Michael Dwyer, MSC (1997)

#### December

- 1 Rev. John A. Pierce (1979)
- 4 Rev. Larry Cyr, CPPS (2017)
- 5 Rev. Angel Vizcarra, OP (2004)
- 12 Rev. James Aaron (1999)

- 12 Rev. Romanus Akamike (2015)
- 12 Deacon Nestor Perez (1993)
- 15 Rev. Peter Vaitonis (1968)
- 20 Rev. John Waldron (1995)
- 28 Rev. Nicholas Femenia, CM (1999)
- 30 Rev. John Hoorman, CPPS (1995)

# Embracing virtual learning at St. Mary Parish in Odessa

By Sister Maria Theresa Arzagon, OND

In response to the prevailing pandemic situation that has derailed the opening and the normal conduct of religious education for St. Mary's Parish in Odessa, we adhere to the challenge of our Bishop Michael Sis to continue to reach out to our students in ways that are favorable for them. Through our pastor Father Bernardito Getigan, after several meetings and discussing with him and with the help of our catechists, we are embracing a new face of catechizing in every home by virtual and home-based classes. Both models of instruction will involve our parents, as they were solicited with their support to sit and learn with their children. Though very taxing on their part, it offers better and more family-oriented learning than before. Parents are to help set up their learning altar and learning haven that was made conducive for them.

The catechists prepared their packets of lessons for the whole month, considering the presentations by theme, inclusion of liturgical seasons, and celebrations that are relevant to their home tradition (Thanksgiving, Advent, Christmas, Rosary Month, Day of the Dead loved ones, etc.). This is a new way of doing virtual or Facetime follow-up, monitoring, and assessing students, of guiding parents on how to facilitate the sessions, and for welcoming them to bring their children to the Mass virtually or in being present in the church.

Catechists who are teaching virtually have made use of different publishing groups who have offered help with appropriate sessions for free.

This has been tough for all of us, but in the spirit of joy we are engaging in a more creative way of bringing Jesus, the Bible, and the teachings that will make us all mature and grow gracefully in our faith, especially in every home where God's goodness is manifested and home spirituality is being developed and shaped by the very experiences they have as family, celebrated and valued as tradition in a new face of the home in our current time.

To St. Mary's Church parents and catechists, to Father Bernard Getigan and Deacon Bobby Wright and all those who are with us, we salute you. Let us together raise our banner of faith and trust that we may hope always in God for all the surprises in our lives.



COURTESY

Sister Maria Theresa Arzagon (second from left) and catechists from St. Mary Parish in Odessa attended the virtual Diocesan Conference Day on Oct. 17, an opportunity to connect and learn with their fellow catechists from around the diocese.



COURTESY

The catechists of St. Mary Parish in Odessa prepared packets with lesson kits and modules for the parish's 103 home-based religious education students.



## Diocesan Marriage Jubilee, Oct. 11, 2020



WEST TEXAS ANGELUS

The annual diocesan marriage jubilee Mass was held Oct. 11 at the Cathedral of the Sacred Heart in San Angelo. There were 37 couples celebrating landmark anniversaries who attended in person to renew their vows and have their rings blessed before being incensed — at a safe distance — by Bishop Michael Sis. Certificates were also sent to an additional 24 couples who attended virtually. Nourishing families is one of the top four priorities for the current pastoral plan of the diocese.

WEST TEXAS ANGELUS



COURTESY



COURTESY

## Pro-Life Mass, Oct. 4, 2020



COURTESY

On Oct. 4, 2020, Bishop Michael Sis celebrated a Pro-Life Mass at St Joseph Church in San Angelo. Father Tom Barley, Father Juan Lopez Cortes and Father Ismael Velazco Ornelas concelebrated the Mass. Invited guests representing the Pregnancy Help Center and the Coalition for Pro-Life were also present for the Mass. Knights of Columbus from all over the Diocese of San Angelo turned out for the occasion. Knights of Columbus Council 12798 also presented the Knight of the Year award to Mark Rivera for all his service and dedication.



# Mass in Celebration of the Beatification of Fr. Michael J. McGivney, Oct. 31, 2020

## West Texas Angelus

Bishop Michael Sis celebrated Mass at the Cathedral of the Sacred Heart in San Angelo on Oct. 31 in honor of the beatification of Father Michael J. McGivney, founder of the Knights of Columbus. Beatification is the first step on the path to canonization and sainthood.

In his homily, Bishop Sis reflected on the grace given to Father McGivney during his life, noting to those present that "Christ also gives abundant grace to you — to all of us," but that it is up to each person to decide how to use that grace.

From humble beginnings, the Knights of Columbus has grown into a thriving, world-wide fraternal organization. The first council of the Knights of Columbus had only 11 members, Bishop Sis said, and over twice that number were on hand for the Mass in San Angelo on Oct. 31.

Bishop Sis offered other reflections on the life of the founder, noting that a friend of the now Blessed Father McGivney had noted three virtues in the priest: a sense of orderliness, a depth of piety, and a good sense of humor. Charity and unity were also important to McGivney, Bishop Sis said, as the founder of the Knights gave selflessly of himself, dying after having given away all his money. Bishop Sis' hope for the Knights moving forward is to live up to Father McGivney's example of both charity and unity, in purpose, action, and faith.



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS

Top: Members of the Knights of Columbus joined in prayer outside the Cathedral of the Sacred Heart in San Angelo prior to the Mass commemorating the beatification of Knights of Columbus founder Father Michael J. McGivney, Oct. 31, 2020.

Left: Tony Schillo, Jerry Peters, Steve Talley, and other Knights during Mass.

Right: Pictures of Father McGivney were on display during the Mass.

Bottom: Steve Talley as part of the honor guard of Knights during the recessional after Mass.





COURTESY

Knowing that Father Fabian and the brothers at Mount Carmel Hermitage heat their cells with wood, Jim Studer arrived two days before the cold weather to donate two cords of cut and split wood. Father Fabian and the brothers were very thankful for Mr. Studer's thoughtfulness and kind consideration.

## Christ the Rock

In our Protestant days we often sang a hymn titled "My Hope is Built on Nothing Less." It was composed in 1836 and published in 1837 by Edward Mote. The refrain is "On Christ the Solid Rock I stand; All other ground is sinking sand." This is a reference to an interpretation of the Parable of the Wise and Foolish Builders found in the Gospels of Matthew (7:24-27) and Luke (6:47-49) in which Christ is understood as the Rock upon which Christians build their lives. Understanding Christ as the Rock foundation of our lives is based on 1 Corinthians 10:1-4, in which St. Paul refers to the rock from which Moses obtained water for the Hebrew people in the Exodus and says "the Rock was Christ" (See Exodus 17:6).

As Catholics we remember the passage in Matthew (16:13-20) in which Jesus asks his disciples, "Who do men say that the Son of Man is?" The disciples reply, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." Then Jesus asks them, "But who do you say that I am?" At that point Simon Peter answers for the Apostles and says, "You are the Christ, the Son of the Living God." Jesus' response to him is the famous passage in which Jesus gives Peter his new name, "Peter," that means "Rock." Jesus says, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (RSVCE).

The identification of Christ and the church we see in these two uses of the symbol of the Rock is why Luke in Acts 9:1-19, the story of the conversion of Saul on the Damascus Road, reports that Saul, who was persecuting the early Christian church, is asked by Jesus, "Saul, Saul, why do you persecute me?" In other words, persecuting the church is persecuting the Body of Christ, and



**Father Knick and Sandie Knickerbocker**

Christ and his church are inseparable.

When you read this article, our national election will be over. Some of us will be pleased with the result and some will not. This is the way it always is in our democratic republic, the United States of America. But whether we are pleased or displeased with the results of the election we place our hope in the Rock who is Christ and in his church. No government can forgive our sins and give us eternal life. No government can give us the sacraments that bring Christ to us. We are creatures who are destined to live forever, and we must not succumb to the evil enchantment of this worldliness that would cause us to forget that truth.

We can be tempted to wring our hands and become lost in the morass of problems in our nation and wonder if any elected official or government can meet the challenges of our time. It may help us to recall the novel *A Tale of Two Cities* by Charles Dickens, published in 1842, about the time of the composition and publication of Edward Mote's hymn. Both Dickens and Mote lived in England. Dickens places the characters in his novel in the context of the French Revolution in the two cities of London and Paris. The first paragraph of the novel, a one sentence paragraph, helps us put things in our time in perspective. Dickens writes: "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of

## St. Martin de Porres, patron of social justice

November 3, 1639, became a day of mourning for the people of Lima, Peru, as word of the death of a Dominican lay brother became known. Throughout his 60 years Martin de Porres had ministered to the people, healing them with prayers and with



**Mary Lou Gibson**

Speaking of Saints

his knowledge of herbal medicine. His life in Lima was a mission of charity for the poor, needy families, abandoned children, and slaves from Africa. At his death, he was acclaimed a saint by the whole city.

Martin was born in Lima in 1579, the illegitimate child of a Spanish nobleman and a freed black slave from Panama. He inherited the features and dark skin of his mother, Anna, and this created a difficult childhood for him. He was shunned and looked down upon for being a dark-skinned mulatto.

His father, Juan de Porres, acknowledged his paternity and provided him and his sister with private tutors when they were young. But when he was appointed governor of Panama, he abandoned Anna and their two children.

At age 12, Martin was apprenticed to a barber-surgeon where he learned about hair dressing, but also surgery and herbal healing. His mother was a practitioner of herbal medicine.

When he was 15, Martin entered the Dominican convent in Lima as a lay helper in return for room and board. In 1603 he was invited to become a lay brother of the Third Order of St. Dominic. Paul Burns writes in *Butler's Lives of the Saints* that Indians, Blacks, and their descendants were at the time barred from becoming full members of religious orders.

Martin soon gained a reputation for spiritual insight and the power of healing. He devoted himself to caring for the sick and poor, regardless of race. His use of herbal medicine and his special touch as a healer were remarkable and brought crowds of people from all over Lima to the Rosary Convent.

After nine years, the monastery allowed Martin to become a brother. He pronounced vows of poverty, chastity and obedience. Father M. A. Habig, OFM, writes in *Saints of the Americas* that Martin gained a reputation for extraordinary holiness while imposing upon himself the most rigorous penances. He spent seven hours daily in prayer and meditation. Sometimes he was found kneeling before a crucifix in an ecstatic state. He was never ordained.

Rosemary Guiley writes in *The Encyclopedia of Saints* that Martin became widely known for a variety of supernatural feats, including not only prophecy and clairvoyance, but also levitation and bilocation. When he prayed devoutly, he sometimes became entranced and rose in the air, where he could be seen by his fellow friars, suspended several feet above the church floor.

He became an almoner for the poor, walking the streets of Lima begging for needy families, for poor students and clergy. Martin collected alms in astonishing numbers and returned all to the poor. The African slaves in Lima were the special object of his love and care. They were the most neglected and needed help more than others.

Martin was very distressed by the large number of abandoned children who roamed the streets. He collected funds and built a hostel and school for them.

His compassion also extended to animals. He became very fond of the mice, rats, dogs and cats who filled the city. In turn, the animals became fond of him and came to him for healing. He ran a hospital for cats and dogs in his sister Juana's home. There are many stories told of his way with animals: a dying dog restored to life, a mouse sharing food with a dog and cat, a raging bull quieted in the city square. He became known as the St. Francis of the Americas.

One story is told of the prior ordering Martin to set out poison for the mice because they were devouring the cloth of the sacristy. Martin went out into the yard and called the mice. He explained about the poison and told them if they stayed out of the building, he would set food out for them. From that time on, no mice were seen in the church.

Pope Pius XII declared him patron of all work for justice in 1935. He was canonized by Pope John XXIII in 1962. He is the patron of social justice and racial harmony. His feast day is November 3.

---

Mary Lou Gibson writes about the saints for the West Texas Angelus from her home in Austin.



# Anticipating post-pandemic ministry

There is no doubt that 2020 and the COVID-19 pandemic have forced us to find new ways to engage in ministry. It has brought about challenges, but it has also provided some wonderful opportunities to be creative in how we carry out our ministry.

Yet, many are eager to return to the way we ministered before COVID-19. They have seen this time simply as a time of disruption and inconvenience. While I am not one to use the term “new normal,” I do believe that we will never return to ministry as we knew it before. That is not a bad thing.

What if we looked at this time differently? Not simply as a time of disruption, but an invitation to shift perspective. Rather than asking “When can we go back to the way it was?” I believe we should be asking “How can we use this to be innovative?” This has provided the opportunity to take inventory, assess, imagine, create, and experiment. It has allowed us time to truly evaluate our ministries and be honest about what was and was not working. It has allowed us the space we may not have had before to try new things.

Our ministry should be one that is relational. That is even more true during this time of unknown and uncertainty. We can still talk, share, and listen. However, it may mean engaging in those relationships in new ways, outside of the church walls. Despite the limitations of safety precautions, we can still help people listen for the still, small voice of God himself, who comes to us in the quiet and softens our hearts as we hurt.

We can look at the story of the Road to Emmaus (Luke 24:13-35) to show us what to focus on as we shift perspectives in our ministries. First, we see that Jesus asked questions, and then had the patience to listen to the answers. As Jesus began walking with the two disciples, he simply asked them questions. He wanted to know their thoughts. When Jesus asked a question, he



**Alison Pope**

listened to what they had to say. He did not immediately jump in to give the answer he wanted them to give. Rather, he simply listened and asked more questions.

We can do the same by letting people process, tell us how they feel, and express their confusion, anger, doubt, and worries without fear of immediate judgment or correction. When we are asking questions of those we minister to and with, do we allow them to share their thoughts without our immediate interruption to explain or justify our own thoughts or actions? We must learn to listen simply for the sake of listening, rather than listening to respond.

Jesus gave the two disciples space to gather their thoughts and go, even in the wrong direction. While their understanding of all that had happened around Jesus' death and resurrection was not entirely accurate at the time, Jesus did not immediately tell them they were wrong. Rather, he allowed them to process their thoughts and feelings in a safe place before attempting to point them in the right direction.

When people come to us with doubts and confusion, do we allow them to process their thoughts and feelings, or do we immediately try to correct them and explain why they shouldn't feel or think that way? People's feelings are valid, even if we do not feel the same way. We

must learn to validate their experiences before trying to teach them.

Only after listening and allowing the two disciples to process their thoughts and feelings did Jesus begin to teach and unpack the present moment. Jesus is able to teach with a measure of force because he earned a measure of trust by listening.

Relational ministry is dependent on trust. We must first show that we are trustworthy before those we minister to and with will truly allow us to walk with them on their faith journey. If we try to teach with force before earning their trust, we will only succeed in broadening the separation between us and them.

Like Jesus with the two disciples on the road to Emmaus, our approach in ministry, especially post-pandemic, must be more personal and intentional. We must ask questions like “What do our people need from us right now?” and “What resources do they need?” and then truly listen to their answers. We must then use those answers to help us discover what needs adjusting so that we can hear and respond to their actual needs, rather than what we perceive as their needs.

We cannot default back to yesterday's answers that no longer fit today's questions. Many ministries have been operating from the mindset of “We've always done it this way.” What worked even just five years ago typically does not work today. Not only have society and technology changed, but the people in our communities and their needs have changed. The pandemic allows us to change what we do and how we do it so that we can better minister to the needs our people have today.

This time also allows us to shift what we measure. So often, we have measured the success of a ministry on attendance and numbers. While I would argue that even

**See POPE, Page 22**

## ‘Four’givings

There are four different types of “giving” and all are important, but the effort required in each of them is something that varies greatly. In the United States, each fall we turn our attention to “thanks” giving. In the midst of our Civil War, President Lincoln sought to unite our country by declaring his intention “to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens.” Years before he made that proclamation, various states had set aside different dates to thank God for his incalculable blessings. And many, many years before that it was spelled out in scripture, where we are told, “In all circumstances give thanks” (1 Thes 4:18).

A second “giving” is when we share our abundance with others. An illusion of generosity is sometimes created when we observe people giving great numbers of dollars to a particular cause when they, in fact, have far more money than they need. I have long been amused by people who go on and on about how kind and unselfish a person was by leaving large sums of money to individuals and organizations in their will. Not to diminish their acts of kindness, but what else were they to do with it after they died?! I think God might be a little more interested in how we loved, served, and cared for one another while we were alive. What we leave behind should be a reflection of that. I'm not sure that living an entire life of selfishness with no concern for the welfare of others is countered by leaving all we have to the church.

In a perfect world where everyone puts the love of God and caring for those in need through no fault of their own, materialism has no place. We see what that looks like in the early church:

“They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common;



**James R. Sulliman, PhD**

they would sell their property and possessions and divide them among all according to each one's need” (Acts 2: 42-45).

While this might sound a bit like socialism, it is actually “Christianism.” It is in fact, very similar what mothers and fathers do each day with all their children, providing for each according to their needs while demonstrating love and encouraging responsibility and growth. If everyone recognized that we were all one family through Christ, the world would be a different place.

“Sacrificial” giving is one of the most important types of all. It is sometimes said that “it is not so much what a person gives that matters but what they have left.” There is no doubt that this kind of giving is important for God to see in us. Jesus makes that clear when “he sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth very little. Calling his disciples to himself, he said to them, ‘Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood’” (Mk 12: 41-44).

In so doing, the widow fulfills Jesus' admonition that we find in Mathew (18:2-3): “He called a child over,

placed it in their midst, and said, ‘Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven.’” Just as a child puts complete trust in their parent to care for them, so too, has the widow entered into her “second childhood.” She has lost her husband and perhaps her only means of support and chooses to hold on to her Father, rather than her money.

We read, “Then Jesus said to his disciples, ‘Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven. Again I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God’” (Mt 19:23-24). Why would he say this? That it is almost impossible for a wealthy person to go to heaven? Perhaps because it may reflect that one who is rich values wealth ahead of others' needs. Perhaps because it is a reflection of selfishness. Perhaps because it is harder to engage in sacrificial giving. No matter how “rich” someone is, they can always give their greatest gift ... the gift of themselves.

Finally, we have what may be the most important and difficult of all the givings ... forgiving. It is the one spelled out to us in the prayer that Jesus gave us and whenever we say that prayer, we tell “Our Father” exactly what we would like for him to do: “forgive us our trespasses as we forgive those who trespass against us.” Given those words, how can we not forgive everyone everything?

It might be good for us to include in our prayers of thanksgiving what we have received from God's abundance, the sacrificial giving of Jesus, and the forgiveness of our sins.

---

*Dr. James Sulliman, a graduate of Rutgers University and Florida State University, has 50 years' experience in individual, marriage, and family therapy. He is also the Abilene-area pro-life coordinator for the Diocese of San Angelo.*



## Catholic Life Insurance offers scholarship for high school seniors

SAN ANTONIO, Texas — Applications are now available for the 2021 All American Scholar Award Program, sponsored by Catholic Life Insurance. The deadline to submit your application is March 1, 2021. Send your completed application package to:

Catholic Life Insurance  
Attn: All American Scholar Award  
PO Box 659527  
San Antonio, TX 78265

The All American Scholar Award is granted to 35 graduating high school seniors. Each scholarship is worth \$1,000 and is designed to help offset tuition costs for young Catholic Life members. Applicants must be seeking to attend an accredited college or university the fall semester immediately following their high school graduation.

Winners are selected based on their community service, academic achievement, and a 250-word essay describing their most valuable volunteer experience.

A complete list of criteria and application forms may be downloaded at [www.cliu.com](http://www.cliu.com). For more information, please contact Megan Real in the Communications Department at (800) 262-2548 or (210) 828-9921 ext. 141 or email [branch@cliu.com](mailto:branch@cliu.com).

About Catholic Life Insurance: Founded in 1901, Catholic Life Insurance offers life insurance, IRAs, annuities, and fraternal benefits to individuals and families living in Texas, Arizona, Florida, Louisiana, Oklahoma, Mississippi, and New Mexico. As a not-for-profit entity, Catholic Life Insurance returns profits to members and the surrounding community through charitable, religious, and patriotic community service projects, including the All American Scholar Award and the "Catholic Schools Sweepstakes."

## That Man Is You offered virtually Friday mornings

Attention Brothers!

Are you looking to deepen your relationship with God? Be a better husband? Become a more loving father? Build friendships with other like-minded men? And seek to be the best man you can be? Then log on to That Man is You on Friday mornings at 6:00 am for fellowship and at 6:30

am for another encouraging and insightful message from speakers Dr. Scott Hahn, Mark Hartfield, Michael Gormley and many more. Our weekly Zoom is <https://us02web.zoom.us/j/86367757103>. For more information email [satmiy@yahoo.com](mailto:satmiy@yahoo.com) or call Frank Casares 325-212-8292 or Robin Miller 432-741-1886.

## Addresses for seminarians of the Diocese of San Angelo

This year, the men will face the additional hardship of off-campus restrictions because of the COVID-19 pandemic. With this in mind, we are including the names and mailing addresses of our seminarians with the hope that the faithful in the diocese will remember their commitment with a simple card or letter. These names and addresses will appear in the West Texas Angelus again over the coming months. Thank you in advance for your thoughtfulness.

**Conception Seminary College (Undergrad)**  
**P.O. Box 502**  
**Conception MO, 64433**

Francisco Camacho — Fourth year Philosophy at  
Conception Seminary College  
Humberto Diaz — Fourth year Philosophy at  
Conception Seminary College  
David Garcia — Fourth year Philosophy at  
Conception Seminary College

Mauricio Romero — Fourth year Philosophy at  
Conception Seminary College

**Kenrick Glennon Seminary (Graduate)**  
**5200 Glennon Dr.**  
**St. Louis, MO 63119**

Deacon Kevin Lenius — Fourth year Theology at  
Kenrick-Glennon Seminary  
Mike Elsner — Second year Theology at  
Kenrick-Glennon Seminary

**Notre Dame Seminary (Graduate)**  
**2901 S. Carrollton Ave.**  
**New Orleans, LA 70118**

Joshua Basse — First year Pre-Theology at  
Notre Dame Seminary



#GIVINGTUESDAY  
**DECEMBER 1**

**SUPPORT YOUR  
FAVORITE LOCAL  
CATHOLIC ORGANIZATIONS**



**VISIT**  
[sanangelo.igivecatholic.org](http://sanangelo.igivecatholic.org)



**SEARCH**  
for your parish, school, or ministry



**DONATE**  
\$25 or more



**ADVANCED GIVING DATES:**  
**NOVEMBER 16-30**

#iGIVECATHOLIC



Scan this QR Code to stay up to date on  
#iGiveCatholic in the Diocese of San Angelo



# Papa: Corrupción en la iglesia debe ser erradicada continuamente

Por Junno Arocho Esteves  
Catholic News Service

CIUDAD DEL VATICANO (CNS) — La corrupción es un "mal antiguo" que continúa siendo una plaga para la Iglesia Católica de diferentes maneras, expresó el papa Francisco.

En una entrevista para la agencia de noticias italiana Adnkronos, publicada el 30 de octubre, el Santo Padre discutió sus pensamientos sobre distintos temas, incluida la naturaleza de la corrupción dadas las recientes acusaciones de malversación financiera que involucran al Vaticano.

A pesar de los esfuerzos pasados y presentes para erradicarla, el Sumo Pontífice indicó que "desafortunadamente, la corrupción es una historia cíclica que se repite" hasta que "alguien viene a limpiar y ordenar".

"Pero luego comienza de nuevo, esperando que alguien más venga a poner fin a esta degradación", explicó. El dinero, como lo llamaban los primeros padres de la iglesia y san Francisco, es el "estiércol del diablo".

En la entrevista, que se llevó a cabo el 27 de octubre, el papa señaló que, si bien "la iglesia es y continúa siendo fuerte, el tema de la corrupción es un problema profundo".

Citando la afirmación de san Ambrosio de que "la iglesia siempre ha sido una 'casta meretrix' (prostituta casta)", el Santo Padre dijo que, aunque la gran mayoría de la gente en la iglesia sigue "el camino correcto", es "innegable que personalidades de diverso tipo y profundidad, clérigos y muchos falsos amigos laicos de la iglesia, han ayudado a despilfarrar los recursos y las propiedades, no del Vaticano sino de los fieles".

"Me sorprende la lectura del Evangelio cuando el Señor nos pide que elijamos: seguir a Dios o seguir al dinero", expresó el Sumo Pontífice. "Jesús dijo que no es posible perseguir a ambos", añadió.

El papa Francisco dijo que cuando se reunió con el papa retirado Benedicto XVI poco después de sucederlo, el papa retirado "me dio una caja grande" y declaró: "Todo está aquí; están los documentos con las situaciones más difíciles. He llegado hasta acá, he intervenido en esta situación, he sacado a estas personas y ahora es tu turno".

Cuando se le preguntó sobre su relación actual con el papa Benedicto de 93 años, el prelado contestó que lo considera como "un padre y un hermano", por lo que le firma cartas con las palabras "Filial y fraternalmente tuyo".

"A menudo lo visito allí", en el monasterio Mater Ecclesiae, señaló el Santo Padre. "Y si lo veo un poco menos últimamente es sólo porque no quiero cansarlo. La relación es buena, muy buena. Estamos de acuerdo sobre las cosas que hay que hacer. Benedicto es un buen hombre, es la santidad encarnada".

El Sumo Pontífice también aclaró que, contrariamente a los informes de una supuesta ruptura entre él y su predecesor, "no hay problemas entre nosotros".

Cuando se le preguntó si se siente solo, especialmente con muchos informes que destacan la oposición a su enseñanza, respondió: "Lo he pensado y he llegado a la conclusión de que hay dos niveles de soledad. Se puede decir que uno se siente solo porque aquellos que deberían colaborar, no colaboran, porque los que deberían ensuciarse las manos por otros no lo hacen, porque no siguen mi línea o cosas así. Y esta es una soledad que podríamos llamar 'funcional'".

Luego, prosiguió, "hay una soledad 'sustancial', que no siento porque me he encontrado con tanta gente que se arriesga por mí, que arriesga la vida, que lucha con convicción porque saben que estamos en lo correcto y que el camino recorrido, incluso con mil obstáculos y resistencias naturales, es el correcto".

Obviamente, explicó, ha habido ejemplos de daño y traiciones que lastiman a los que creen en la iglesia.

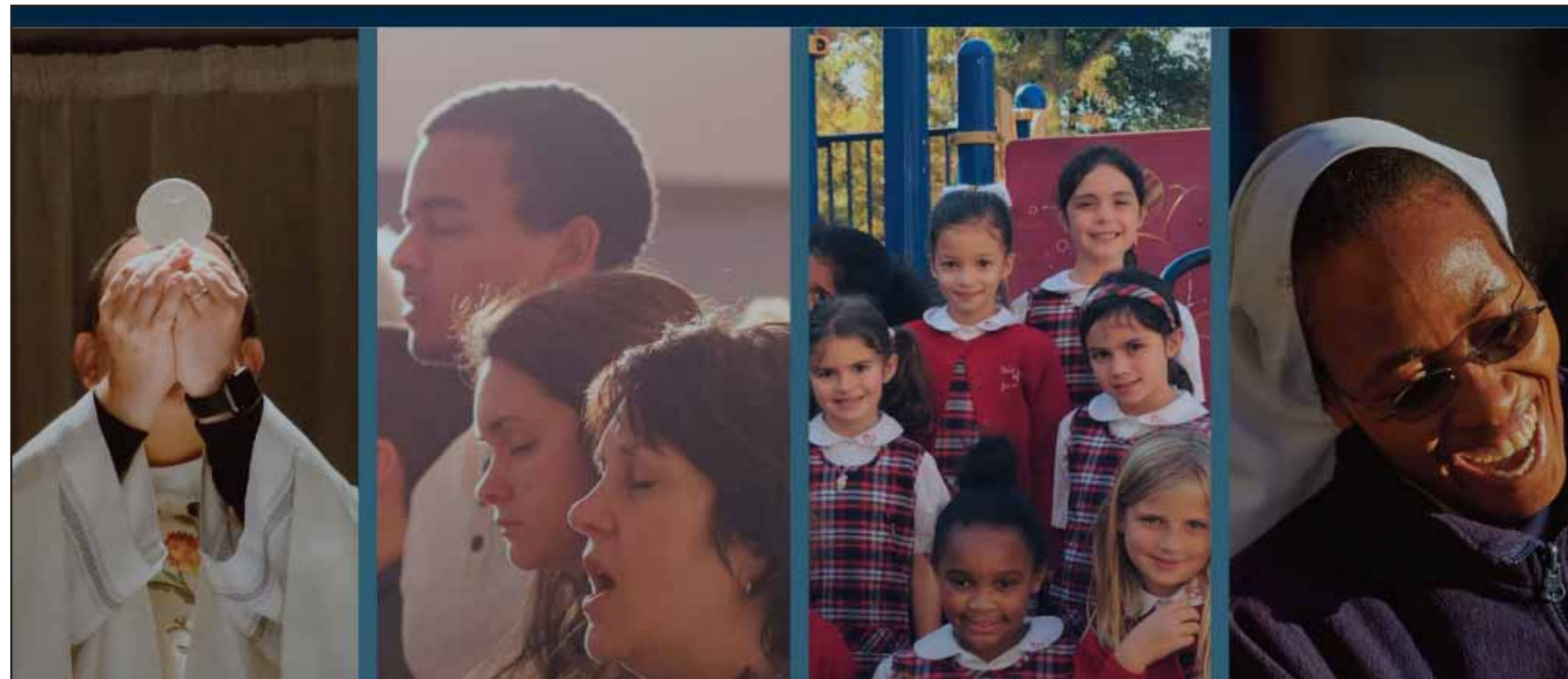
Si bien es incierto si sus esfuerzos por erradicar la corrupción y liderar la iglesia darán frutos, el papa Francisco dijo que sabe que debe hacerlo y que "he sido llamado a hacerlo".

Al final, "el Señor dirá si he hecho bien o lo he hecho mal", señaló. "Sinceramente, no soy muy optimista, pero confío en Dios y en las personas fieles a Dios".

Recordando su exilio en Córdoba, Argentina, a principios de la década de 1990, el prelado declaró que, en la biblioteca, "se encontró con seis o siete volúmenes sobre la historia de los papas, e incluso entre mis antecesores muy antiguos, encontré algunos ejemplos que no fueron exactamente edificantes".

Si bien la crítica contra él y su papado puede doler, especialmente cuando "se dice de mala fe y con malicia", el Santo Padre expuso que también es constructiva porque "la crítica me lleva a examinarme a mí mismo, a hacer un examen de conciencia, a preguntarme si estaba equivocado, dónde y por qué estaba equivocado; si hice bien, si hice mal, si podría hacerlo mejor".

"Es cierto que, aunque tenga que encontrar inspiración en la crítica para hacerlo mejor, ciertamente no puedo dejarme llevar por todo lo que escriben sobre el papa que no es muy positivo", comentó.



#iGIVECATHOLIC  
#GIVINGTUESDAY

¡Apoya a tus organizaciones  
católicas locales favoritas!

Escanee el código QR  
y visite  
[sanangelo.igivecatholic.org](https://sanangelo.igivecatholic.org)





All Saints Day, Nov. 1, 2020



COURTESY

Above: Father Chinna Pagidela celebrates Mass on All Saints Day, Nov. 1, at an altar decorated with statues of various saints.

Right: The 3rd graders of St. Ann's School in Midland participated in the 10th annual All Saints Day Wax Museum.

Below: The students of St. Mary's Central Catholic School in Odessa dressed up as saints for an All Saints Day drive-by parade, Nov. 1.



COURTESY



ALAN TORRE | APTORRE PHOTOGRAPHY

All Souls Day, Nov. 2, 2020



COURTESY

The altar at St. Joseph Church in San Angelo, All Souls Day, Nov. 2, 2020.



WEST TEXAS ANGELUS



COURTESY



COURTESY

Above: Father Albert Ezeanya, pastor of Sacred Heart Parish in Abilene, blessed the grave of local pro-life advocate Paula Matchen. Father Ezeanya blessed over 100 graves at six different cemeteries on All Souls Day.



WEST TEXAS ANGELUS

Father Prem Thumma (above, left) and Father Adam Droll (above) blessed the graves and mausoleum at Calvary Catholic Cemetery in San Angelo, Nov. 2, 2020.

Left: Bishop Michael Sis celebrated Mass for All Souls Day at Calvary Cemetery in San Angelo after blessing graves.



WEST TEXAS ANGELUS



## GRN RADIO SCHEDULE

The **Guadalupe Radio Network (GRN)** operates 3 English & 1 Spanish language Catholic radio stations in the Diocese of San Angelo:

- **Abilene - 91.7 FM, KQOS**
- **Midland/Odessa - 1180 AM English**
- **Midland/Odessa - 90.9 FM (Español)**
- **San Angelo - 91.5 FM, KPDE**

The GRN (*Radio for Your Soul*) is an EWTN Affiliate. The weekday programs (most are 'live' call-ins) are:

- 6 AM - *Morning Glory*
- 7 AM - *Daily Mass* (EWTN Chapel)
- 8 AM - *Catholic Connection* Tue-Thur
- 9 AM - *More to Life* with Greg & Lisa
- 10 AM - *Women of Grace* with Johnnette Williams
- 11 AM - *Take 2* with Jerry and Debbie
- 12 PM - *The Doctor Is In* with Dr. Ray
- 1 PM - *Called to Communion*
- 2 PM - *EWTN Open Line*
- 3 PM - *Chaplet of Divine Mercy*
- 3:15-5 pm - *Kresta in the Afternoon*
- 5-7 PM - *Catholic Answers Live*
- 8 PM - *EWTN Nightly News*
- 8:30 PM - *Patriotic Rosary* Mon-Thur  
*Rosary w/ Fr. Benedict G.* Fri-Sun

### Schedule Exceptions for GRN shows

Wednesday 11 AM - *Construyendo el Reino de Dios* (90.9 FM Español)

- Mon. & Fri., 8 AM - *GRN Alive*
- Saturday 8:00 AM - *Christ is the Answer*
- Saturday 9:00 AM - *GRN Alive Repeat*
- Saturday 10:00 AM - *We Sing our Faith*

Get the **FREE** App or listen online:  
[GRNOnline.com](http://GRNOnline.com)  
Questions or to promote your business & events:  
[sammy@grnonline.com](mailto:sammy@grnonline.com)  
432-682-5476



# Diocese welcomes new finance officer

## West Texas Angelus

The Diocese of San Angelo has hired Tim Dixon as Chief Financial Officer. A graduate of the University of Notre Dame, Dixon holds CPA and MBA certifications and has held numerous CFO positions previously, as well as prior experience working in positions of service to the church.

Coming to San Angelo from Menlo Park, California, in the San Francisco Bay area, Dixon said he was motivated by the mission the new job opportunity provided. "I was working with the St. Patrick's Seminary" previously, he said. "For a while now I've been looking for jobs where I can give back and serve the church."

Dixon's goal is to "serve the bishop as well as I possibly can" in the execution of the mission of the diocese. He hopes to follow in the example of the last person to serve as Diocesan Finance Officer, Steve McKay. "It's my understanding that my predecessor has left everything in really great shape," he said. "My goal is to continue his good work."

So far, Dixon is enjoying his time in San Angelo, which he said reminds him of his time as a youth growing up in Phoenix, Arizona. He is looking forward to golfing in West Texas and traveling to places throughout the diocese that he has never been.



Diocesan Finance Officer Tim Dixon

"I am enjoying meeting my colleagues at the chancery and getting to know them," Dixon said of his time at the diocese so far. "I have a great staff, a great team."

Dixon began his role as Chief Financial Officer on October 19.

**CATHOLIC GIFT ANNUITY**  
*Administered by Catholic Extension*

## CREATE A LEGACY THAT LASTS A LIFETIME

**WITH A CHARITABLE GIFT ANNUITY**

With a Catholic Gift Annuity, you can secure the future for yourself and your loved ones, and give a lasting gift for your parish, school or our diocese.

| HERE'S HOW IT WORKS   |  | AGE   | ANNUAL PAYOUT RATE |
|---|--|-------|--------------------|
| <ul style="list-style-type: none"><li>• Fixed – rate annuity payments for life, one or two people</li><li>• Immediate and future tax benefits</li><li>• A payment schedule tailored to your needs</li><li>• Knowing that you will help Catholics in need in our diocese</li></ul> |  | 60–64 | 3.9–4.2%           |
|   |  | 65–69 | 4.2–4.6%           |
|   |  | 70–74 | 4.7–5.2%           |
|   |  | 75–79 | 5.4–6.2%           |
|   |  | 80–84 | 6.5–7.4%           |
|   |  | 85–89 | 7.6–8.4%           |
|   |  | 90+   | 8.6%               |

**For a personalized proposal, contact:**  
Mercedez Rassi  
(325) 651-7500  
[mrassi@sanangelodiocese.org](mailto:mrassi@sanangelodiocese.org)

[catholicgiftannuity.org](http://catholicgiftannuity.org)





## Angelus seeks stories of pastoral plan implementation

The parishes and ministries of the Diocese of San Angelo have completed the first year of the current diocesan pastoral plan, "A Future Full of Hope."

We know there have been many challenges during this time. However, we have also discovered many blessings through the creativity of our clergy, parishioners, and parish staff members. Therefore, you are invited to share the good news from your parish about various ways you have sought to implement our diocesan pastoral plan. This could inspire other parishes to try something similar.

If you would like projects in your parish highlighted in the *West Texas Angelus*, please contact Brian Bodiford at [bbodiford@sanangelodiocese.org](mailto:bbodiford@sanangelodiocese.org) for submission of articles or photos.

## Reasons for precautionary measures against COVID-19

By Bishop Michael J. Sis

The COVID-19 pandemic has been a major disruption in our lives. While people may disagree over many aspects of the crisis and how to deal with it, it has clearly caused a large number of deaths and a great amount of economic distress. It has lasted longer than expected, and the number of cases around the world continues to rise dramatically.

While the amount of cooperation with our diocesan COVID-19 protocols has been very impressive, there are also some who strongly disagree with our diocesan requirements of masks and social distancing when gathering at church. The purpose of this article is to present the reasons for our precautionary measures against the coronavirus, particularly the use of masks.

First, to be a Catholic Christian is to embrace the teaching that we are one Mystical Body of Christ. Ours is a communal religion, not an individualistic one. Catholic social teaching calls upon all of us to promote the common good. We believe that a basic moral

test of any society is the way it treats its most vulnerable. Sometimes our care for our neighbor involves making sacrifices for their well-being. Catholics are to respect the life and dignity of all. Out of love for our brothers and sisters, we accept personal discomforts and inconveniences as a form of sacrifice to protect others from harm.

The exercise of prudence requires gathering available information when making any decision. Over the past several months, we have consulted doctors, scientific experts, and public officials, aiming to get the most complete picture of what is called for in our safety protocols. We have learned the following:

Scientific studies show that a person can go from 2 to 8 days without any symptoms, and some individuals will never show symptoms. However, even though a person might not be symptomatic, they can still transmit this aggressive virus. All the doctors and public health officials whom we have consulted have told us that it is better that people wear masks or cloth face coverings when they come to church, because they provide a layer

of protection against the possibility that one could unknowingly be infected with the coronavirus and spread that virus to those around them through aerosolized droplets.

Scientists have found that being together with others in an enclosed space without masks for an extended period of time increases the risk of transmission because of the increased buildup of aerosolized virus particles. This extended exposure also compromises the 6-foot social distance precaution. The Catholic liturgy involves a significant amount of speaking and singing, which can increase the spread of the virus.

The Centers for Disease Control, as well as other medical and infectious disease experts around the world, promote the use of masks as a measure to hinder the spread of the virus. Masks are classified as a "source reduction" strategy, meaning that they are intended to reduce the viral load released into the air, thus reducing the probability of transmitting the virus to others. While a mask provides some protection to the wearer, its primary purpose is to reduce the number of germs the wearer could spread to others.

For several months now, we have been informed about the risks of spreading the coronavirus at public gatherings. Therefore, we bear a moral responsibility to take the basic precautionary measures recommended by scientists and health experts.

When churches follow our protocols of wearing masks, maintaining safe social distancing, keeping hands clean, and avoiding handshaking, it has been effective in preventing transmission of the virus. However, some non-Catholic churches in the U.S. and other countries have defied the warnings of health experts and conducted services without observing such safety protocols. In some instances,

these services became "super-spreader events." Some of their church members and pastors soon contracted COVID and died.

Many of our clergy, volunteers, and parishioners are in "high risk categories" for death from complications of COVID-19. They are on the front line in contact with the public every day. Our protocols allow them to carry out their ministry more safely. A refusal to wear masks at church events puts these people at risk. Fewer clergy would mean a reduction in the availability of the sacraments for our people.

In the territory of the Diocese of San Angelo, as of November 9, 2020, we have had 21,535 confirmed cases of COVID-19. Of those, 3,937 are active cases. The percentage of active cases has been on the rise in the past few weeks. It is currently 18.3%. The mortality rate in our diocese for those who have contracted COVID-19 is currently 2.4%. This means that, in the territory of the Diocese of San Angelo, 1 out of 43 people who have tested positive for the coronavirus has died. Each one of those deaths was someone's loved one, perhaps a parent or spouse, maybe a co-worker or an acquaintance. Regardless of the level of relationship, these are our brothers and sisters, fellow members of the Mystical Body of Christ.

Our coronavirus protocols do not make exceptions for small towns or rural communities. Even our rural churches are not completely isolated from the outside world. On any given day, visitors could come from other places where there is a higher incidence of COVID-19. Also, there are plenty of parishioners of those small rural parishes who work, shop, do business, and eat in the more metropolitan areas.

In many other public places in our society, masks are expected, such as airports, airplanes, retail stores, offices, businesses, and schools. That is because the people responsible for those places understand the seriousness of this pandemic. We also need to take public safety into account in our churches.

It is our desire as a church to make the sacraments available to our people. However, it is also incumbent upon us to do so in the safest manner possible. Therefore, we are taking these practical measures to reduce the risk of spreading the virus. Even if our precautionary measures result in saving only one life, that one life is worthy of being saved.

Wearing face masks to church is not enjoyable, yet it serves a valuable purpose for the sake of public health and in respect for the precious gift of human life. In the current circumstances of the coronavirus pandemic, the minor inconveniences of wearing masks, washing hands, refraining from handshakes, and maintaining social distances are expressions of care for our neighbor. Exercising loving care for the physical wellbeing of our neighbor is an essential aspect of being a Christian. Jesus makes this clear in the parable of the Good Samaritan, in his many examples of physical healing, and in his teaching about the Last Judgment in Matthew 25:31-46.

Please be assured that we will continue to monitor the situation and consult medical experts and local health officials. We await in prayerful anticipation a time when we will no longer have to deal with the disruptions of COVID-19. Until that time, let us work and pray together in a spirit of patience and cooperation.



### Catholic Diocese of San Angelo

#### Immigration Services

#### IMMIGRATION LEGAL SERVICES CLINICS

**WHO:** Accredited Representatives for the Diocese of San Angelo

**WHERE:**

Our Lady of Guadalupe Catholic Church  
1401 E Garden Lane  
Midland, Texas 79701

**WHEN:** 9:00 am to 4:00 pm

|                            |                           |
|----------------------------|---------------------------|
| July 15 <sup>th</sup>      | October 21 <sup>st</sup>  |
| August 19 <sup>th</sup>    | November 18 <sup>th</sup> |
| September 16 <sup>th</sup> | December 16 <sup>th</sup> |

#### **CASES ACCEPTED**

- ❖ Adjustment of Status
- ❖ Advance Parole
- ❖ Affidavit of Support
- ❖ Application to Immigrate Family Members
- ❖ Consular Processing/Waivers
- ❖ DACA Applications
- ❖ I-90 Renewal (Green Cards)
- ❖ Naturalization
- ❖ Pardons
- ❖ Refugee/Asylee Processes
- ❖ Remove Condition on Residency
- ❖ Travel Documents
- ❖ U Status Applications for Victims of Crime
- ❖ VAWA for Victims of Domestic Violence
- ❖ Work Permits/Renewal Applications

#### **APPOINTMENTS & INFORMATION** (Please do not call Our Lady of Guadalupe Parish)

Diocese of San Angelo Immigration Services  
Patricia Stokes Santana  
(325) 212-6192

**OFFICE AND TELEPHONE CONSULTATIONS AND IMMIGRATION SERVICES ARE PROVIDED FOR NORMAL FEES.**



## Catholic Voices

# Pope Francis' new encyclical



**Father Ron Rolheiser**

On Oct. 4, the feast of St. Francis of Assisi, Pope Francis released a new encyclical entitled *Fratelli Tutti – On Fraternity and Social Friendship*. It can appear a rather depressing read because of its searing realism, except it plays the long game of Christian hope.

*Fratelli Tutti* lays out reasons why there's so much injustice, inequality, and community breakdown in our world and how in faith and love these might be addressed. The intent here is not to give a synopsis of the encyclical, other than to say it's courageous and speaks truth to power. Rather the intent is to highlight a number of special challenges within the encyclical.

First, it challenges us to see the poor and to see what our present political, economic, and social systems are doing to them. Looking at our world, the encyclical submits that in many ways it is a broken world and it names some reasons for this: the globalization of self-interest, the globalization of superficiality, and the abuse of social media, among other things. This has made for the survival of the fittest. And while the situation is broken for everyone, the poor are ending up suffering the most. The rich are getting richer, the powerful are getting more powerful, and the poor are growing poorer and losing what little power they had. There's an ever-increasing inequality of wealth and power between the

rich and the poor and our world is become ever more calloused vis-à-vis the situation of the poor. Inequality is now accepted as normal and as moral and indeed is often justified in the name of God and religion. The poor are becoming disposable: "Some parts of our human family, it appears, can be readily sacrificed for the sake of others. Wealth has increased, but together with inequality." In speaking of inequality, the encyclical twice highlights that this inequality is true of women worldwide: "It is unacceptable that some have fewer rights by virtue of being women."

The encyclical employs the parable of the Good Samaritan as its ground metaphor. It compares us today, individually and collectively, to the priest and the scribe in that parable who for religious, social, and political reasons walk past the one who is poor, beaten, bleeding and in need of help. Our indifference and our religious failure, like

that of the priest and the scribe in the parable, is rooted both in a personal moral blindness as well as in the social and religious ethos of our society that helps spawn that blindness.

The encyclical goes on to warn that in the face of globalization we must resist becoming nationalistic and tribal, taking care of our own and demonizing what's foreign. It goes on to say that in a time of bitterness, hatred, and animosity, we must be tender and gracious, always speaking out of love and not out of hatred: "Kindness ought to be cultivated; it is no superficial bourgeois virtue."

The encyclical acknowledges how difficult and counter-cultural it is today to sacrifice our own agenda, comfort, and freedom for community, but invites us to make that sacrifice: "I would like especially to mention solidarity which is a moral virtue and social attitude born of personal conversion."

At one point, the encyclical gives a very explicit (and far-reaching) challenge. It states unequivocally (with full ecclesial weight) that Christians must oppose and reject capital punishment and take a stand against war: "Saint John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice. There can be no stepping back from this po-

sition. Today we state clearly that 'the death penalty is inadmissible' and the church is firmly committed to calling for its abolition worldwide. All Christians and people of good will are today called to work not only for the abolition of the death penalty, legal or illegal, in all its forms, but also to work for the improvement of prison conditions."

As for war: "We can no longer think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war.'"

The encyclical has drawn strong criticism from some women's groups who label it "sexist," though this criticism is based almost exclusively on the encyclical's title and on the fact that it never makes reference to any women authors. There's some fairness, I submit, in the criticism regarding the choice of title. The title, while beautiful in an old classical language, is in the end masculine. That should be forgivable; except I lived long enough in Rome to know that its frequent insensitivity to inclusive language is not an inculpable oversight. But the lapse here is a mosquito bite, a small thing, which shouldn't detract from a big thing, namely, a very prophetic encyclical which has justice and the poor at its heart.

## Acknowledging an abyss; finding a bridge

One of the most remarkable differences between the social protests of the 1960s and those of today is that the former were done in concert with, and often under the explicit leadership of, religious people. One has only to think of the crucially important role played by the Rev. Dr. Martin Luther King and so many of his colleagues and disciples in the civil rights demonstrations fifty and sixty years ago. But we don't find today the same concert between those agitating for social change and the religious leadership. There are many reasons for this phenomenon. Perhaps the most important is simply that the number of people who subscribe to religion, especially in the ranks of the young, has precipitously dropped in our society. But I also think that there is something subtler at play as well, and I have to put on my philosopher's hat to articulate it.

In the 1960s, Dr. King and company were certainly using Biblical ideas and terminology to express their critique of injustice and their longing for a righteous society, but they were also more or less confident that, in doing so, they would find a receptive audience among those trained in the political tradition that we might characterize as "classical liberalism." This, broadly speaking, is the public philosophy shaped by such figures as Thomas Jefferson, John Stuart Mill, and especially John Locke. As is evident in some of their principal texts — Jefferson's *Declaration of Independence*, Mill's *On Liberty*, and Locke's *Two Treatises of Government*, for example — we find a clear sense that human reason can discern certain funda-



**Bishop Robert Barron**

Word on Fire Ministries

mental moral objectivities, including and especially the truth that all people are endowed with rights and dignity. Furthermore, we find the conviction that objective theoretical truth exists and that it is accessible through the intellectual give-and-take fostered by the political practice of allowing freedom of speech.

Though there were clear points of demarcation between classical liberalism and Christianity (indeed all of the figures referenced above were, to varying degrees, opposed to Biblical religion), nevertheless on these central points, people trained in the Scriptural tradition could find common ground with liberals. Revisit Dr. King's "I Have a Dream" speech to see a master class in how to weave the two traditions together. King used soaring language from the prophet Isaiah, but then effortlessly related it to Jefferson's political philosophy and even to the lyrics of our patriotic songs. Another excellent example of someone who could link together the two schools of thought was John Paul II. In numerous texts and speeches, the great pope happily adopted the human rights language of classical liberalism and lifted it up into

the higher context of a Biblical anthropology.

The absence of religious leadership in the protest movements of the present moment, and indeed the hostility to religion exhibited by many of the protesters, are a function of a major shift in the culture. The philosophy that undergirds the "woke" perspective is not classical liberalism, but rather postmodernism, indeed a fairly nasty strain of it. The voices behind much of the opposition leadership today are not those of Locke and Jefferson, but rather of Karl Marx, Friedrich Nietzsche, and Michel Foucault — and this makes a crucial difference. Marx, for instance, denies the existence of a stable human nature, insisting that the term simply means "the sum total of one's social relations." Nietzsche asserts the non-existence of God and hence the relativity of any claim to objective truth or moral value. In the space opened up by this metaphysical collapse, the "will to power," he argued, can and should assert itself. And Foucault — probably the most influential of the three — understands the ideas and forms of discourse of a given society to be nothing more than the cynical means by which a dominant group maintains itself in power. A key practical implication of this theorizing is that the free speech so dear to classical liberalism as a means of coming to truth is appreciated as a means of oppression. And the appeals that religious people used to make to the rights of the individual are typically seen by postmodern theorists as unjustified and ultimately manipulative. As a result of all of this, it is exceptionally difficult for

the religiously motivated to get any traction with those formed by postmodernism, and vice versa. The two groups tend to stare at one another across an intellectual abyss.

But all is not lost. If I might suggest one possible bridge between the two worlds, it would be a shared passion for justice. Despite their consistent claim that truth and value are relative and that language is but a subtle means of domination, the schools formed by Marx and Foucault would certainly hold that the oppression of one class of people by another is unjust. To that degree, they inescapably hold to something like an objective moral value, and they would seem to agree that language which articulates that value is something other than merely manipulative. And here, the Biblical person can indeed find common ground, for beginning with the Hebrew prophets and coming directly through Jesus himself and then into the great Christian tradition, we find the conviction that seeking justice is congruent with the will of God.

So the conversation between the religious and the revolutionary is tougher today than it was sixty years ago, for a philosophical system more alien to religion than was classical liberalism has come to hold sway in revolutionary circles. But I would urge my co-religionists not to give up. A love for justice might be the bridge.

---

*Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.*



## Voces Catolicas

## El destino que todos seres humanos enfrentamos

Otra vez, la liturgia de esta temporada nos recuerda de la muerte que nos espera a todos. Aun, este año no necesitamos aviso. El titular en el diario grita: "200,000 muertos en la pandemia". Aumentando diariamente, el COVID-19 y su amenaza mortal habitan cada hora nuestra vigilia, en especial en nosotros que hemos vivido allende de nuestra expectativa de vida. La probabilidad de sobrevivir es una en diez.

Entonces, cada mañana mientras que preparo mi tasa de café en el silencio de nuestra cocina, mi esposa todavía durmiendo tranquilamente, doy gracias a Dios por el nuevo día y por el placer de otra vez gozar el aroma y sabor de esta bebida favorita.

Y, recorriendo las oportunidades que presenta el día, pienso de la nueva novela que puedo leer; el recién publicado libro sobre la justicia que me regalo mi hija; la receta que puedo cocinar; o avanzar el desarrollo de un libro que empecé años atrás; y, no menos, una media hora de meditación que en estos días tan difíciles nos brinda tranquilidad. Y, por supuesto, si hallo el tiempo, también trabajaré un crucigrama o juego de sudoku.

Sin embargo, todo esto no destierra el temor del destino que todos enfrentamos.



**Moises Sandoval**  
*Catholic News Service*

Buscando Vida

Al salir a recoger el diario, recuerdo que mi primo Guillermo Suazo murió de un ataque cardíaco haciendo eso hace décadas, un gesto de su devoción a su esposa, Teresa.

Después durante mi ducha, recuerdo que el mes pasado, mi primo Arturo Aragón se cayó en el baño de su casa en California y murió de un golpe en la cabeza, apenas unos días de celebrar su 85 cumpleaños. Y su esposa, Gracia, en las últimas etapas de Alzheimer, quizás dándose cuenta de que su lucha ya no tenía sentido, lo siguió pocos días después.

Al contemplar la amenaza del virus, agradezco que bendición fue el modo que murió mi padre en 1981. Era jardinero y

Mira SANDOVAL, Página 22

## La nueva encíclica del papa Francisco

El 4 de octubre, fiesta de san Francisco de Asís, el papa Francisco publicó una nueva encíclica titulada *Fratelli tutti*-Hermanos todos. Sobre la fraternidad y amistad social. Puede aparentar que es un texto más bien desalentador a causa de su duro realismo, aunque pone en marcha el amplio juego de la esperanza cristiana.

Fratelli tutti muestra razones por las que hay tanta injusticia, desigualdad y ruptura de la comunidad en nuestro mundo y cómo, en la fe y el amor, estas podrían afrontarse. No se trata aquí de dar una sinopsis de la encíclica, sino decir que es valiente y dice la verdad al poder. Más bien, su intento es destacar en la encíclica un conjunto de especiales desafíos.

Primero, nos desafía a ver a los pobres y observar lo que les están haciendo nuestros presentes sistemas políticos, económicos y sociales. Mirando a nuestro mundo, la encíclica expone que en muchos aspectos es un mundo roto y señala algunas razones en relación a esto: la globalización del auto-interés, la globalización de la superficialidad y el abuso de los medios sociales, entre otras cosas. Esto ha contribuido a la supervivencia de los más preparados. Y mientras la situación se rompe para todos, los pobres acaban siendo los que más sufren. Los ricos se están haciendo más ricos, los poderosos se



**Padre Ron Rolheiser**

están haciendo más poderosos y los pobres se están haciendo más pobres y perdiendo el poco poder que tenían. Hay una desigualdad siempre creciente de riqueza y poder entre los ricos y los pobres, y nuestro mundo se está volviendo cada vez más insensible frente a la situación de los pobres. La desigualdad es aceptada ahora como normal y como moral, y ciertamente es justificada con frecuencia en nombre de Dios y la religión. Los pobres se están volviendo desechables: "Algunas partes de nuestra familia humana, según parece, pueden ser fácilmente sacrificadas por causa de otros. La riqueza ha crecido, pero junto con la desigualdad". Al hablar de desigualdad, la encíclica destaca dos veces que esta desigualdad es una realidad en las mujeres de todo el mundo: Es

Mira ROLHEISER, Página 22

## Reconocer un abismo; encontrar un puente

Una de las diferencias más notables entre las protestas sociales de la década de 1960 y las de hoy es que las primeras se hicieron en concierto con —y a menudo bajo el liderazgo explícito de— personas religiosas. Basta pensar en el papel crucial desempeñado por el Rev. Dr. Martin Luther King y tantos de sus colegas y discípulos en las manifestaciones de los derechos civiles hace cincuenta y sesenta años. Pero hoy no encontramos el mismo concierto entre aquellos que agitan por el cambio social y el liderazgo religioso. Hay muchas razones para este fenómeno. Quizás lo más importante es simplemente que el número de personas que se adhieren a la religión, especialmente en las filas de los jóvenes, ha disminuido precipitadamente en nuestra sociedad. Pero también creo que hay algo más sutil en juego también, y tengo que ponerme mi sombrero de filósofo para articularlo.

En la década de 1960, el Dr. King y compañía ciertamente utilizaban ideas y terminología bíblicas para expresar su crítica de la injusticia y su anhelo de una sociedad justa, pero también estaban más o menos seguros de que, al hacerlo, encontrarían una audiencia receptiva entre aquellos entrenados en la tradición política que podríamos caracterizar como "liberalismo clásico". Esta, en términos generales, es la filosofía pública moldeada por figuras como Thomas Jefferson, John Stuart Mill y especialmente John Locke. Como es evidente en algunos de sus textos principales —la Declaración de Independencia de Jefferson, Sobre la Libertad de Mill y los Dos Tratados de Gobierno de Locke, por ejemplo— encontramos una clara sensación



**Obispo Robert Barron**

Word on Fire Ministries

de que la razón humana puede discernir ciertas objetividades morales fundamentales, incluyendo y especialmente la verdad de que todas las personas están dotadas de derechos y dignidad. Además, encontramos la convicción de que existe una verdad teórica objetiva y que es accesible a través del "toma y daca" intelectual fomentado por la práctica política de permitir la libertad de expresión.

Aunque había puntos claros de demarcación entre el liberalismo clásico y el cristianismo (de hecho, todas las figuras mencionadas anteriormente se oponían, en diversos grados, a la religión bíblica), sin embargo, en estos puntos centrales, las personas formadas en la tradición bíblica podían encontrar un terreno común con los liberales. Revise el discurso "Tengo un sueño" del Dr. King para ver una clase magistral sobre cómo tejer las dos tradiciones juntas. King usó el lenguaje altísimo del profeta Isaías, pero luego lo relacionó sin esfuerzo con la filosofía política de Jefferson e incluso con la letra de nuestras canciones patrióticas. Otro excelente ejemplo de alguien que pudo unir las dos escuelas de pensamiento fue Juan Pablo II. En numerosos textos y discursos, el gran papa

adoptó felizmente el lenguaje de derechos humanos del liberalismo clásico y lo elevó al contexto superior de una antropología bíblica.

La ausencia de liderazgo religioso en los movimientos de protesta del momento actual, y de hecho la hostilidad a la religión exhibida por muchos de los manifestantes, son una función de un cambio importante en la cultura. La filosofía que sustenta la perspectiva del "despertar" (woke) no es el liberalismo clásico, sino más bien el postmodernismo, de hecho, una cepa bastante desagradable. Las voces detrás de gran parte de la dirección de la oposición hoy en día no son las de Locke y Jefferson, sino las de Karl Marx, Friedrich Nietzsche y Michel Foucault, y esto marca una diferencia crucial. Marx, por ejemplo, niega la existencia de una naturaleza humana estable, insistiendo en que el término simplemente significa "la suma total de las relaciones sociales propias". Nietzsche afirma la inexistencia de Dios y por lo tanto la relatividad de cualquier pretensión de verdad objetiva o valor moral. En el espacio abierto por este colapso metafísico, la "voluntad de poder", argumentaba él, puede y debe afirmarse. Y Foucault —probablemente el más influyente de los tres— entiende que las ideas y formas de discurso de una sociedad dada no son más que los cínicos medios por los cuales un grupo dominante se mantiene en el poder. Una implicación práctica clave de esta teorización es que la libertad de expresión tan querida por el liberalismo clásico como un medio de llegar a la verdad es apreciada como un medio de opresión. Y los llamamientos que las personas religiosas solían hacer a los derechos del individuo son típica-

mente vistos por los teóricos posmodernos como injustificados y en última instancia manipuladores. Como resultado de todo esto, es excepcionalmente difícil para los que tienen una motivación religiosa trabajar juntamente con los formados por el postmodernismo, y viceversa. Los dos grupos tienden a mirarse el uno al otro a través de un abismo intelectual.

Pero no todo está perdido. Si pudiera sugerir un posible puente entre los dos mundos, sería una pasión compartida por la justicia. A pesar de su constante afirmación de que la verdad y el valor son relativos y que el lenguaje no es más que un sutil medio de dominación, las escuelas formadas por Marx y Foucault ciertamente sostendrían que la opresión de una clase de personas por otra es injusta. Así, se aferran ineludiblemente a algo como un valor moral objetivo, y parecen estar de acuerdo en que el lenguaje que articula ese valor es algo más que meramente manipulador. Y aquí, la persona que cree en la Biblia puede encontrar efectivamente un terreno común, ya que comenzando con los profetas hebreos y viniendo directamente a través de Jesús mismo y luego en la gran tradición cristiana, encontramos la convicción de que la búsqueda de la justicia es congruente con la voluntad de Dios.

Así que la conversación entre el religioso y el revolucionario es más dura hoy que hace sesenta años, ya que un sistema filosófico más ajeno a la religión que el liberalismo clásico ha llegado a dominar los círculos revolucionarios. Pero insto a mis correligionarios a que no se rindan. El amor por la justicia podría ser el puente.



## Catholic Voices

## Is mandating vaccine ethical?

Virginia State Health Commissioner, Dr. Norman Oliver, told a local news station in August 2020 that he planned to mandate COVID-19 immunizations for Virginians once a vaccine becomes available to the public. The following day, the Governor, Ralph Northam, pulled rank on the Commissioner and announced there would be no vaccine mandate after all. The Health Department walked back the Commissioner's earlier comments while the Governor's Office issued a statement focusing on vaccine accessibility and fair distribution, not a mandate.

Virginia law, nevertheless, does empower the Commissioner to issue a vaccine mandate under certain conditions. Virginia has a religious exemption for vaccines generally, but not if the state declares an "emergency or epidemic of any disease of public health importance for which a vaccine exists." In the emergency situation, the only exemption would be for serious medical reasons, i.e. the vaccine would be detrimental to the health of the recipient, as certified by a physician.

State legislators have been pushing to update the Virginia law to include a religious exemption in an emergency declaration.

The contentious discussions in Virginia raise broader questions about vaccine mandates and exemptions.

It can be helpful to distinguish local vaccine mandates from universal ones.

A local mandate means an immunization is required for services or employment, insisting, for example, that children be vaccinated prior to admission to the local school, or workers in a hospital system be compliant with Centers for Disease Control immunization schedules as a condition for employment.

A universal mandate, meanwhile, involves a demand that all residents of a particular geographical area, such as a township, county, state or country be immunized.

Generally speaking, vaccinations should not be universally mandated, considering the unique manner in which a vaccine can impose itself upon the inner workings of the human body, and in consideration of the potentially complex set of risks that may accrue.

Especially for newly-developed vaccines with uncertain profiles of efficacy, adverse events, and long-term consequences, universal mandates are ethically problematic.

Only in the face of a highly virulent and deadly pathogen, with few or no alternative treatments available — and it would be doubtful whether any vaccine for COVID-19 could ever qualify in this way — might a broader, universal-type mandate become justifiable.

Even in such high risk situations, however, only a "soft universal mandate" would be justifiable, one that allowed for at least three exemptions to be liberally available to the populace: a conscience exemption, a religious exemption, and as noted earlier, a medical exemption. These exceptions provide the basis for appropriate "opt outs" to occur, and for basic human freedoms to be duly safeguarded.

A local vaccine mandate to ensure the safety of a school or work environment can be acceptable, and not unduly coercive, in



**Father Tad Pacholczyk**

Making Sense of Bioethics

part because no one is compelled to seek employment in the field of healthcare, nor to be educated in one specific school setting. Also, exemptions are oftentimes available within schools or certain healthcare settings.

How would a religious exemption differ from a conscience exemption?

A religious exemption would apply if the teachings of the faith of the individual to be vaccinated held that vaccines in general were immoral and contrary to God's will, as might be the case for members of the Christian Science Church founded by Mary Baker Eddy. Since there is no Catholic teaching that the reception of vaccines, including those that rely on fetal cell lines from abortions that happened long ago, is sinful, Catholics cannot claim a religious exemption from the requirement of immunization.

A conscience exemption, meanwhile, would refer to the situation in which an individual in conscience believed that it was immoral to be vaccinated.

Some individuals might claim a conscience exemption if they were convinced, even following extensive safety and efficacy testing, that the risks of being inoculated outweighed the potential benefits.

It is Catholic teaching that one must follow one's informed judgment of conscience even if one is in error because the conscience is our last best judgment about what is right or wrong.

Some Catholics might claim a conscience exemption out of a mistaken but sincerely held conviction that vaccinations themselves are always wrong, or that it is always immoral to receive vaccines made out of cell lines from abortions when that is the only option available.

Some states and jurisdictions do not distinguish between religious and conscience exemptions. They only make available a religious exemption, by which they often intend to include and subsume under the same heading the exercise of conscientious objection.

In sum, state-sponsored or legislative coercion through a universal vaccine mandate raises ethical concerns, especially when appropriate exemptions are unavailable.

Health officials should instead seek to educate those under their authority, through careful and patient explanation, about the importance of receiving a vaccine, so they might freely choose to do so on their own initiative.

---

*Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org) and [www.fathertad.com](http://www.fathertad.com).*

## 'Fratelli Tutti' and the parable of the good Samaritan

Who is my neighbor? It's a question as old as Jesus, and as new as today's sunrise.

While visiting a large city, a friend went to a famous deli. On her way into the restaurant, she saw a homeless person, looking forlorn, sprawled on the sidewalk.

The deli's servings were huge, so she had hers cut in half and saved the other half for the man she'd seen on the street. When she left the restaurant, she handed him a large bag with the sandwich inside.

As she walked away, she was surprised to realize the man was running after her. "Ma'am, ma'am," he called insistently.

I didn't ask my friend what she thought in that moment. But I might have reacted with alarm. What does he want? What is he going to ask of me? Is he mentally ill?

So what did the man want? He wanted to return her umbrella, which she inadvertently left in the bag she handed him.

The man desired to be a neighbor.

In his recent encyclical, *Fratelli Tutti*, on *Fraternity and Social Friendship*, Pope Francis takes on the challenges facing our world and the persistent question of our relationship with each other and with the poor.

In one section, the pope examines the familiar parable of the good Samaritan, a



**Effie Caldarola**  
*Catholic News Service*

For the Journey

fitting story for our troubled times. Jesus loved to teach with stories, and they always have multiple layers of meaning. Someone had asked him, "Who is my neighbor?" and this story was his response.

A man is left for dead by robbers. A priest and Levite pass him by. But a Samaritan helps him, going to lengths to ensure the injured man's well-being.

Pope Francis leads us through a short history of faith's definition of "neighbor." In ancient times, a neighbor was one within your tight circle, your tribe. Unfortunately, sometimes we still fall into that trap.

But the Hebrews themselves began to expand this concept of neighbor to those

See CALDAROLA, Page 22

## My saint friends

"Hey babe, grab the saints blanket, will you?" I called out to my husband.

A few moments later, he returned with a black blanket, the New Orleans Saints signature gold fleur-de-lis emblazoned across the fleece.

"Oh, sorry." I mumbled. "I meant the saints blanket, like with the holy men and women faces."

He turned bright red. "I should've known," and he shuffled off to go find the blanket.

Only in a Catholic family in Louisiana does "grab the saints blanket" become a potentially confusing request.

The "saints blanket" in question is my 3-year-old's most prized possession, given to her nearly a year ago when she was having a hard time falling asleep at night because she was scared of the dark. A Catholic artist had released the item in her shop, and I instantly bought one, determined the pictures of saints would be a comfort to my toddler.

I was right.

The blanket instantly became the "my saint friends" blanket, and Rose couldn't sleep without it. Naptime. Bedtime. Snuggles on the couch. Gram & G's house. Traveling for Christmas. The blanket came everywhere, and the bedtime struggles and naptime battles ceased.

Being wrapped in the faces of Padre Pio, Mother Teresa, St. Josephine Bakhita, St. Therese of Lisieux, St. Kateri Tekakwitha, St. John Paul II, St. Maximilian Kolbe, St. Oscar Romero, St. Gianna



**Katie Prejean McGrady**  
*Catholic News Service*

Window Seat Wisdom

Molla, St. Philomena and St. Francis of Assisi was a comfort to our little girl.

Truthfully, it's a comfort to me too.

Would that we all be wrapped in the faces — the lives and legacies — of the saints.

As a kid, I didn't understand why we named parishes or schools after saints, nor did I grasp the logic behind naming a baby after a saint or hanging their pictures on the walls. Why do we have to pay so much attention to them? They were just holy people.

But that's precisely why!

They were "just holy people" -- just people, really. The saints are ordinary men and women who jumped at the God-given opportunity to live extraordinary lives of holiness, walking in heroic virtue, dedicating their lives to his glory and service to his people and church. We look to them so that we can try and do the same.

My love of the saints and devotion to certain saints began to grow in my 20s. As

See McGRADY, Page 22



## Catholic Voices

## Teach us to pray — as stressed-out parents

Lord, we're tired. Overwhelmed. Anxious. Uncertain.

This year has brought massive changes to our families. Work, school, church — all of it looks different now. Our kids are struggling to understand, accept and adapt. We're struggling, too.

How can we help our families when we need support for ourselves? How can we teach our kids to pray when we're wrestling with faith right now, too? Where do we start when everything feels like it's unraveling around us?

Here is one answer you gave us:

"He was praying in a certain place, and when he had finished, one of his disciples said to him, 'Lord, teach us to pray just as John taught his disciples.' He said to them, 'When you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test'" (Lk 11:1-4).

Each line of Scripture can speak to us today, Lord. Open our hearts to hear your word.

"He was praying in a certain place."

Remind us that our circumstances and contexts don't have to be barriers to prayer. Keep drawing us to you in our own particular places, just as you would leave behind the chaos and crisis of the crowds to pray alone.

"Lord, teach us to pray."



**Laura Kelly Fanucci**  
*Catholic News Service*

## Faith at Home

Humble our hearts to ask you to teach us. When we don't know what to do or where to go, nudge us to ask for help. Let us be open to receive and willing to learn. Comfort us to remember we aren't alone, that we all need your grace and guidance to keep going.

"When you pray, say: Father, hallowed be your name, your kingdom come."

Help us to start simply. To begin each day and each prayer by calling out to you. To praise your name and put you first. To remember that we are your beloved children. To hope in your goodness, trust in your promise and surrender to your ways.

"Give us each day our daily bread."

Let us see all the goodness of life — even time and food — as gifts from you. Let us ask for enough for today, and trust that tomorrow will take care of itself. Let us be open to receive you: in sacraments,

in Scripture and in sustenance for our bodies and minds. Let us pray not just for ourselves and our families, but for all who are in need.

"Forgive us our sins for we ourselves forgive everyone in debt to us."

Guide us to confession and forgiveness. Be merciful with our fumbling, failures and fears. Help us to forgive ourselves, our families and all those we struggle to love. Guide our feet to the path of your healing, and teach us to work and serve each day in the light of your love.

"Do not subject us to the final test."

Have mercy on us. Protect us. Stay with us through the end.

Bring us back each day to these holy words. Help us teach them to our children, to pray them when we are at home and when we are away.

Most of all, Lord, be present to us wherever we are — as parents, guardians, grandparents, godparents and all who love, teach or raise young people in today's tumultuous world. May we trust that we and the children we love are always in your care, that your peace is always only a prayer away.

Amen.

---

*Fanucci is a writer, speaker, and author of several books including "Everyday Sacrament: The Messy Grace of Parenting." Her work can be found at laurakellyfanucci.com.*

## A rosary for our nation

I've found myself praying for my country a lot these days. As a family, we remember to do so when we say grace at dinner. At other times -- usually after reading some terrible headline or seeing the latest total of fatalities from the coronavirus pandemic -- I'll say a silent prayer as well.

So I welcomed the recent announcement by Archbishop Jose H. Gomez of Los Angeles that there would be a national Rosary for America. Now is certainly the time to request heavenly intercession amid our pandemics not just of disease but of polarization, anger and fear.

The prayer took place on Oct. 7, the feast of Our Lady of the Rosary. While it was announced only a week before, Catholic newspapers, television, radio and social media threw their support behind the event.

Archbishop Gomez introduced it, but he did not dwell on our ailments and our conflicts. Instead, he recalled the first Catholic missionaries in the New World, and he reminded us that we are the missionaries today called to bring the good news to the people.

"We ask Mary to look upon our nation with her mother's eyes," he said. "We ask her to intercede for this great nation."

"We pray that America might fulfill the beautiful vision of our missionaries and founders," he continued. "As a land where all men and women are treated as children of God. With equality, liberty and justice for all."

It was a simple appeal, and what followed was simple as well. Various bishops from around the country took turns praying the decades of the Rosary.

One decade was recited in Spanish. Without exaggeration or heavy-handedness, the great diversity of our church was represented in various backdrops and chapels. In the faces of the young children who recited the Glory Be, in the faces of the women who recited the Fatima prayer and in the faces of the bishops themselves.

It was a prayerful visualization of our nation and our church.

At the end, Archbishop Gomez asked Catholics to "light up the digital highways" by posting prayer inten-



**Greg Erlandson**  
*Catholic News Service*

## Amid the Fray

tions with the hashtag #RosaryforAmerica.

One of the unexpected blessings of the pandemic have been the events of public prayer. Most notable was the "urbi et orbi" blessing by Pope Francis on March 27. The powerful image of the pope alone in the darkening, rain-swept plaza of St. Peter's was perhaps the most iconic Catholic image of this time of sickness and fear.

Public processions have taken place as well. In San Francisco on Oct. 3, Archbishop Salvatore J. Cordileone led an hour-and-a-half procession through the Mission District to commemorate the city's patron saint and to offer thanksgiving for a relaxation of city restrictions on the celebration of indoor religious services.

Such public prayer in times of crisis has a long history in the church. More than 1,500 years ago, St. Gregory the Great led a procession through Rome praying for a cessation of the bubonic plague. According to legend, he had a vision of St. Michael the Archangel sheathing his sword on the top of what is now called Castel Sant'Angelo, and the plague was stopped.

Our pandemics are still with us. Not just COVID-19, but also the pandemics of distrust and division, of inequality and want. As Archbishop Gomez declared, now is a time of missionary witness.

If Catholics in every parish and every diocese can transcend their divisions and unite to care for the hungry, the homeless, the unemployed, the sick and the grieving, perhaps the healing that our nation most desperately needs will take place. The sword will be sheathed, and our prayers will be answered.

## Cartoon Corner





## Lending a Helping Hand at Our Lady of Grace Monastery, Oct. 17, 2020



COURTESY



COURTESY

That Man Is You, the Cursillo community, the ACTS community, Knights of Columbus Council #13514, and Knights of Columbus Council #2136 came together to perform manual tasks at the Our Lady of Grace Monastery in Christoval the weekend of Oct. 17, 2020.

The groups trimmed trees, cut grass, trimmed bushes, removed rocks, hauled away debris, and performed other manual labor that was needed.

The Cursillo community also donated two 5-gallon gas cans full of gas and a new rechargeable battery for the monastery's weedeater.

## Guadalupe Radio Network Fundraiser, Oct. 29, 2020



ALAN TORRE | APTORRE PHOTOGRAPHY

The Guadalupe Radio Network held their annual "Fishers of Men" fundraiser dinner on Oct. 29, 2020, in Midland.

Left: Bishop Joseph E. Strickland of the Diocese of Tyler and Bishop Michael J. Sis of the Diocese of San Angelo were both on hand for the fundraiser.

Below: Sammy Rodriguez Jr., Business Manager of the Guadalupe Radio Network.



ALAN TORRE | APTORRE PHOTOGRAPHY



## Parking Lot All Saints Mass, Our Lady of Guadalupe, Midland, Nov. 1, 2020



CARLOS GARCIA

Bishop Michael Sis celebrated Mass in the parking lot of Our Lady of Guadalupe Parish in Midland on All Saints Day, Nov. 1, 2020. The parish celebrates Mass in the parking lot every weekend.

## Life Center Donations, Big Spring



COURTESY



COURTESY

The people of Holy Trinity Parish in Big Spring recently came together to support the local Life Center. The Knights of Columbus held a hamburger sale and donated the proceeds of \$1,000. The parishioners also had a "baby shower," which resulted in the collection of many items for donation.

## Stay Connected with the Diocese of San Angelo

### DOSA Mail

The official Flocknote of the Diocese of San Angelo. Receive texts or emails with important news, updates, and messages from the diocese.

Two ways to join:

1) Text DOSA to 84576

OR

2) Visit <https://app.flocknote.com/dosamail>

### Social Media

Diocese of San Angelo on Facebook:  
<https://www.facebook.com/DioceseofSanAngelo>

Bishop Michael Sis on Twitter:  
[@SABishopMike](https://twitter.com/SABishopMike)

### On the Web

[www.sanangelodiocese.org](http://www.sanangelodiocese.org)



# POPE

Continued from Page 9

pre-pandemic, that was not the best measure, that is even more true now. Rather than basing our definition of success on numbers and regular attendance, perhaps we can measure based on connection and growth. Are our people truly connected to the faith community? Can we see evidence of their personal and spiritual growth? We usually operate from the mindset that bigger is

# CALDAROLA

Continued from Page 18

beyond their group. They understood the loneliness of exile and the importance of welcoming the stranger. Jesus took the concept of neighbor to whole new levels. The outcast, the sinner, those on society's margins, the Samaritan — a group despised by the Jews of Jesus' time — these were Jesus' neighbors.

# McGRADY

Continued from Page 18

I navigated a new career and dating, and then newlywed and new mom life, different saints came to the fore. At first it was St. Therese. I learned I'd been baptized on her feast day, and she became a bit of a saintly sister, her little way and encouragement to love in small ways was helpful in the classroom with my freshman theology students. Then it was St. John Paul, a pope I'd always considered brilliant, but also a pastor I learned was compassionate, kind and tender. Pouring over his writings opened my heart to a new understanding of Jesus as a companion. I grew closer to Francis of Assisi and Gianna Molla, their lives of radical sacrifice and self-gift an encouragement in the early days of marriage. Then I learned the story of Oscar Romero, a martyr who literally left everything at the altar of Our Lord. Then it was Mother Teresa, her words "wash the dirty dish not because it's dirty ... but because you love the person who will use it next" a mantra I repeated as I washed baby bottles late at night, knowing it was an act of love. The saints can become our friends, not just static figures in a picture on the wall, but men and women we meet, learn and grow to love. We have a chance to welcome them into our homes, tell their stories, learn from their struggles and emulate the heroic virtue they exhibited. And then one day, perhaps there's a blanket, covered in the faces of some of those holy men and women you've gotten to know and grown in holy friendship with ... and you'll wrap your daughter in their images, ask them to pray for your little girl and know they've become "her saint friends" too.

---  
*Katie Prejean McGrady is an international Catholic speaker, award winning author, and host of the Ave Explores and Ave Spotlight podcasts. She lives in Louisiana with her husband and two daughters.*

better, yet this time of pandemic is allowing us the opportunity to adopt a new mindset. We must connect with the members of our community. While finding those points of connection, we must also keep in mind that not all connection will take place through technology. If we rely simply on social media or Zoom gatherings for connection, we are missing those members of our communities who cannot or do not have Internet access or adequate technology. Just like pre-pandemic, how to best Pope Francis points to the priest and Levite. "They were religious, devoted to the worship of God ... This detail should not be overlooked," wrote the pope. Belief and worship "are not enough to ensure that we are actually living in a way pleasing to God," Pope Francis reminds us. Indeed, loving our neighbor — near and far, like us or very different — is what God desires. My friend saw a neighbor and re-

engage in a new model of ministry will look different for each faith community. We must continue to avoid the temptation to compare numbers or adopt what works for somebody else. Rather, we must truly look at those who make up our community and what their needs are, regardless of what other parishes are doing. In *Christus Vivit*, Pope Francis says, "It does us no good 'to sit down and long for times past; we must meet our culture with realism and love and fill it with the Gospel'" (no. 200). This is true acted with a small, neighborly gesture. But the man tried to be a neighbor as well. He was showing his humanity, his dignity, his integrity by returning an umbrella. He could have shrugged and eaten his sandwich. But he wanted to be acknowledged as a neighbor. Look at me, he seemed to say, and love me. I am not just hungry for food, but for recognition and respect. Pope Francis, in retelling the parable todos nos sentimos en paz con lo que nos espera. Un hermano, de 81 años, ha planeado y pagado por su funeral, especificando hasta el detalle de especificar la canción de Frank Sinatra que deben tocar durante el servicio memorial: "Lo hice a mi manera." Mientras tanto, sique haciendo el trabajo que le encanta: maestro en una escuela católica. En el lenguaje de su profesión dice que esta listo para su examen final. Sin embargo, oramos a Dios que nos salve del COVID-19. Pero si eso llega a pasar, pedimos que podamos aceptar nuestro destino con el brío de mi tío José Dolores "Lolo" Perea, un sheriff deputado en el condado de San Miguel en Nuevo México en los años 1960. Despertando una noche en 1967 con un derrame masivo intestinal, descubrió en el hospital que los cirujanos no podían salvarlo. Aconsejó a mi tía Julia sobre lo que ella tenía que hacer y luego pasó sus últimos momentos resolviendo el crucigrama que era su placer diariamente. zar la pena capital y tomar una posición contra la guerra: "San Juan Pablo II expresó clara y firmemente que la pena de muerte es inadecuada desde un punto de vista moral y ya no necesaria desde el de la justicia penal. No puede haber el menor paso atrás desde esta posición. Hoy expresamos claramente que 'la pena de muerte es inadmisibles' y la Iglesia está firmemente comprometida a reclamar su abolición en todo el ancho mundo. Todos los cristianos y personas de buena voluntad están hoy llamados a trabajar no sólo por la abolición de la pena de muerte, legal o ilegal, en todas sus formas, sino igualmente a trabajar por la mejora de las condiciones en que están las prisiones". Por lo que respecta a la guerra: "Ya no podemos pensar en la guerra como una solución, porque sus riesgos probablemente serán siempre mayores que sus supuestos beneficios. En vista de esto, hoy día es muy difícil invocar los criterios racionales elaborados en siglos anteriores para tratar de la posibilidad de una 'guerra justa'". La encíclica ha motivado fuertes críticas de parte de algunos grupos de mujeres que la califican de "sexista", aunque estas críticas se basan casi exclusivamente en el título de la encíclica y en el hecho de que nunca hace referencia a autoras. Hay algo de imparcialidad -pienso yo- en las críticas acerca de la elección del título. El título, aunque bello en un antiguo lenguaje clásico, es al fin masculino. Eso debería ser perdonable; aunque viví en Roma suficiente tiempo para saber que su frecuente insensibilidad hacia el lenguaje inclusivo no es una omisión inculpable. Pero la recaída aquí es una simple picadura de mosquito, una cosa pequeña, que no debería disminuir crédito a una gran cosa, a saber, una encíclica muy profética que lleva a la justicia y a los pobres en su corazón.

for our ministries today. We cannot wait for the world and ministry to return to how it was a year ago. We must look at the reality we are living in now and imagine new ways of loving and filling our world with the Gospel. Let us begin to love others by listening to them and journeying with them in ways that meet their needs, regardless of how that fits into our preferred model of ministry.

---  
*Alison Pope is an associate director of the Diocese of San Angelo's Office of Evangelization and Catechesis.*

of the good Samaritan, says the tale "is clear and straightforward, yet it also evokes the interior struggle that each of us experiences." How do we love and acknowledge our neighbor, not just the guy next door with the political opinions we dislike, but the person on the other side of the globe threatened by the climate change we don't want to confront? Jesus challenges us to expand our ideas of neighbor.



# BISHOP

## Continued from Page 2

marriage. The physical differences between woman and man are evidence of this. God created people with gender differences so that they could unite in marriage — emotionally, spiritually and physically. Therefore, marriage between and man and woman is a gift from God, as well as a natural institution.

As Catholics, our beliefs about marriage are based on Scripture, natural law, and our faith tradition. The founder of our faith tradition is Jesus Christ. We have to remain faithful to our founder. When Jesus Christ teaches about marriage, he uses the reference point of the first two chapters of the Book of Genesis. Genesis chapters one and two speak of God creating man and woman as suitable partners for one another, so that a man leaves his father and mother and clings to his wife, and they become one flesh. And God tells them to be fruitful and multiply. This he made possible through the natural complementarity of the male and female bodies.

A summary of our Catholic understanding of marriage can be found in the *Catechism of the Catholic Church*, numbers 1601-1666. There is also an abundance of information and resources about marriage on the website of the

U.S. Conference of Catholic Bishops, at [usccb.org](http://usccb.org).

### CATHOLIC UNDERSTANDING OF SEXUALITY

A summary of our Catholic teaching about sexuality can be found in the *Catechism of the Catholic Church*, numbers 2331-2400. According to Catholic doctrine, sex is reserved for marriage between a man and a woman. Sexual relations outside of marriage, whether heterosexual or homosexual, are morally wrong and contrary to God’s plan for the proper use of the gift of sexuality.

### CATHOLIC UNDERSTANDING OF HOMOSEXUALITY

The biblical passages that form the basis of our Judeo-Christian understanding regarding homosexual relations are the following: Genesis 1:27-28, Genesis 2:7-25, Genesis 19:1-29, Leviticus 18:22, Matthew 19:4-6, Mark 10:6-8, Romans 1:24-32, 1 Corinthians 6:9-11, and 1 Timothy 1:8-11.

A summary of our Catholic understanding of homosexuality can be found in the *Catechism of the Catholic Church*, numbers 369-372 and 2357-2359.

For a guide to the Catholic approach to homosexual persons in the life of the church, a very helpful resource is a 26-page document called *Ministry to Persons with a Homosexual Inclination*:

*Guidelines for Pastoral Care*. It was published on November 14, 2006, by the U.S. Conference of Catholic Bishops. It is available online. In that document, it articulates a distinction that is very important in the Catholic perspective on homosexuality. We distinguish between engaging in homosexual acts and having a homosexual inclination. While we teach that homosexual acts are immoral, we also teach that simply having the tendency is not a sin. “Consequently, the church does not teach that the experience of homosexual attraction is in itself sinful” (*Ministry to Persons with a Homosexual Inclination*, p. 5).

Homosexual persons are members of our families, our parishes, and our communities. They are children of God, our friends, our fellow human beings, and fellow Christians. We must love one another as fellow members of the Body of Christ. All people are created in the image and likeness of God and possess an innate human dignity that must be acknowledged and respected (see the *Catechism of the Catholic Church*, nos. 1700-1702). Our faith teaches that those who have deep-seated homosexual tendencies must be accepted with respect, compassion, and sensitivity, and that any form of violence, verbal abuse, or unjust discrimination against them should be avoided (*Catechism of the Catholic Church*, no. 2358).

Member  
Catholic News Service  
Catholic Press Association  
Texas Catholic News

Published the 1st Monday following the 1st Saturday of each month and delivered to all registered parishioners in the San Angelo Diocese.

Subscription rate for all others: \$10 per year

THIRD CLASS POSTAGE PAID AT SAN ANGELO, TEXAS

Printed by  
Livestock Weekly  
San Angelo, Texas

Submissions:  
Story suggestions, calendar items, parish briefs and all other submissions should be emailed to [bbodiford@sanangelodiocese.org](mailto:bbodiford@sanangelodiocese.org)

COPY, PHOTO DEADLINE:

Third Friday of every month.  
Photos should be in jpeg format.

Letters to the editor are welcome, and should be emailed to [bbodiford@sanangelodiocese.org](mailto:bbodiford@sanangelodiocese.org)  
Letters to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.

Bishop Michael J. Sis  
Publisher

Brian Bodiford  
Editor  
Director of Communications

The West Texas Angelus  
Official Newspaper of the Diocese of San Angelo, Texas  
POSTMASTER: Send all address changes to:  
WEST TEXAS ANGELUS  
P.O. Box 1829  
SAN ANGELO, TX  
76902-1829

# OBISPO

## Continúa de Página 3

Un resumen de nuestra comprensión católica de la homosexualidad se puede encontrar en el *Catecismo de la Iglesia Católica*, números 369-372 y 2357-2359.

Para obtener una guía del enfoque católico de las personas homosexuales en la vida de la iglesia, un recurso muy útil es un documento de 26 páginas llamado *Ministerio a las personas con inclinación homosexual: Directrices para la atención pastoral*. Fue publicado el 14 de noviembre de 2006 por la Conferencia de Obispos Católicos de los Estados Unidos. Está disponible en línea. En ese documento, articula una distinción que es muy importante en la perspectiva católica sobre la homosexualidad. Distinguiamos entre participar en actos homosexuales y tener una inclinación homosexual. Aunque enseñamos que los actos homosexuales son inmorales, también enseñamos que simplemente tener la tendencia no es un pecado. “Por consiguiente, la Iglesia no enseña que la experiencia de la atracción homosexual sea en sí misma pecaminosa” (*Ministerio a las personas con inclinación homosexual*, p. 6).

Las personas homosexuales son miembros de nuestras familias, nuestras parroquias, y nuestras comunidades. Son hijos de Dios, nuestros amigos, nuestros semejantes, y compañeros cristianos. Debemos amarnos unos a otros como miembros del Cuerpo de Cristo. Todas las personas han sido creadas a imagen y semejanza de Dios y poseen una dignidad humana innata que debe ser reconocida y respetada (véase el *Catecismo de la Iglesia Católica*, núms. 1700-1702). Nuestra fe enseña que aquellos que tienen tendencias homosexuales profundamente arraigadas deben ser aceptados con respeto, compasión, y sensibilidad, y que debe evitarse cualquier forma de violencia, abuso verbal, o discriminación injusta contra ellos (*Catecismo de la Iglesia Católica*, no. 2358).

# KNICKERBOCKERS

## Continued from Page 8

incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way — in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only."

In other words, if we are pleased with the outcome of the election, we may think the sunlight has followed the dawn into a cloudless spring day. If we are displeased with the outcome of the election, we may think it is dusk preceding a dark night.

Whatever our response to the results of the election, we should remember that other elections will take place in the future, and the outcome will again please some and displease others. If we want to help our nation, we can remember the words of President John Adams, addressed to the officers of the Third Division of the Militia of Massachusetts in 1798: "Our Constitution was made for a religious and moral people." And through it all we can remember that Christ is our Rock who is brought to us through the Rock of the Catholic Church, and we can sing with Edward Mote: "My hope is built on nothing less than Jesus' Blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name; On Christ the solid Rock I stand, all other ground is sinking sand, all other ground is sinking sand."

- - -

Father Knick Knickerbocker is a retired priest of the Diocese of San Angelo, ordained under the Pastoral Provision which allows for the reception of married former Episcopalian priests into the Catholic Church. He and his wife, Sandie, write a monthly column for the West Texas Angelus.



# The Mass of Christian Burial of Father Hugh Wade, Oct. 22, 2020



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS

Father Hugh Wade's funeral Mass was held at St. Joseph Church in Rowena on Oct. 22, 2020.

Top left: Father Wade's pallbearers, sporting Father Wade's signature style of Hawaiian shirt, process into the church.

Top right: Bishop Michael Sis incenses Father Wade's coffin. The coffin was draped in a white pall, with a chalice and priest's stole placed atop the coffin.

Middle left: Msgr. Bernard Gully, Deacon Frankie Aguirre, Father Josh Gray, Bishop Michael Sis, Father Tom Barley, and Father Ariel Lagunilla during the Eucharistic prayer at Father Wade's funeral Mass.

Middle right: Father Wade's casket, draped in the United States flag in honor of his service in the Army, is brought out of the church following the Mass.

Bottom: Several of the priests of the Diocese of San Angelo gathered to sing the *Salve Regina* as their brother priest was placed in a hearse for transportation to St. Joseph Catholic Cemetery in Rowena.